

Text and Translation

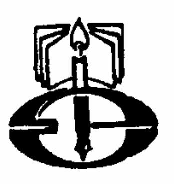
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صحيح البخارى

الجزء الأول

Dr Ahmad Zidan

Mrs Dina Zidan



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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE

الحمد لله رب العالمين
الصلاة والسلام على محمد عبده ورسوله

All Praise be to GOD, the Lord of the Worlds,
prayers and peace be upon Mohammed His servant and Messenger.

(سبحانك لا علم لنا إلا ما علمتنا)

All praise be to You, we have no knowledge Except what You have taught us.
(Surah 2 Verse 32.)

To

Our Beloved

ABDALLAH MONAL IBN AHMAD ZIDAN

ABDELRAHMAN SAMI IBN AHMAD ZIDAN

NADIA ALZAHRA'A BINT AHMAD ZIDAN

AHMAD IBN MONAL IBN AHMAD ZIDAN

HAMZAH IBN NADIA BINT AHMAD ZIDAN

For all their valuable help and support throughout the translation May GOD bless them

Dr Ahmad Zidan

Dr Ahmad Zidan was born on Monday 1st Ramadan 1360 H in Egypt, to a family from the house of Enan (Al Enan) who are direct descendants of Umar Ibn El Khattab, through his son Abd Allah Ibn Umar and his wife the daughter of El Hassan Ibn Ali ibn Abi Taleb and Fatimah Al Zahra'a (may Allah be pleased with them) the daughter of the Prophet Mohammed (pbuh) (1). Dr Zidan's ancestors came to Egypt from Al Madinah Al Munawwarah during the reign of Yazeed Ibn Mua'wia Ibn Abu Suffian.

He grew up in a family of renowned religious scholars and was endued from an early age with a great sense of affinity for his religion, his grandfather, a eminent religious scholar of his time, taught him the Qur'an which he memorised by the age of ten. It was also his grandfather who instilled in him his strong sense of adherence to Islam, which served him well during the years he studied and traveled abroad.

Dr Ahmad Zidan received his early education in Egypt and undertook higher studies at universities in Europe and the U.S.A, obtaining his Ph.D. 1966.(Har) D.Sc.1969.(Gen) He has lectured at universities throughout the U.S.A. and Europe. He is a Professor of International Relations at the Institut Universitaire De Hautes Etudes International and has held a key position for several years in the Arabian Gulf region.

Dr Ahmad Zidan is the Chairman of the Muslim World Organisation, World Headquarters, based in England, U.K.

Mrs Dina Zidan

Mrs Dina Zidan is an English Muslim born to a Conservative Catholic family, she grew up and was educated in England, after successfully completing her academic studies she took an M.A. in comparative religion. She has lived and traveled extensively throughout the Middle East, Europe, Africa and the U.S.A and is an active writer on Islamic issues, particularly those which concern women. She was exposed to many translations of the Qur'an and continued to have great interest in it and its studies. She began to closely study the Qur'an giving special attention to its interpretations. Mrs Zidan is the co-translator of the Translation of the Glorious Qur'an.

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(1) According to the officially certified documents and to the legal records of the Court of Mansoura dated 10th ZulQadah 1148 H. and 18th Shawwal 1180 H. and the record of the Court of Al Malik Al Saleh Cairo dated 13th Shawwal 1192 H. and the report of the Committee of Amir Sulayman Al Razzaz approved in 1200 H. and to the historical record of Al Manawi, Al Sakhawi and Ali Pasha Mubarak. Also according to the findings of genealogist Dr Mohamed Galal.

Other major works include:-

* **Translations of The Glorious Qur'an**
* **Comparative Religion**
* **The West's Arrogance Matched Only By Its Ignorance**
* **World Arrogance**
* **The Intrigues Of Ignorance**
* **Christianity Myth or Message?**
* **Effects of Interference in World Politics**

* **Concepts and Methods in International Relations**
* **Foreign Policy Analysis**
* **Strategic Studies**
* **Civilization of Islam**
* **The Battles of the Prophet**
* **Revitalisation of the Religion's Sciences**
* **The Rightly Guided Caliphs**

١- كتاب بدء الوحى إلى رسول الله ﷺ

١ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

1- The Book of Revelation

1. It was related that Umar Ibn Al Khattab (May Allah be pleased with him) said: "I heard the Messenger of God saying: 'The reward for any deed depends upon the intention and everyone will be rewarded according to his intentions. So whoever emigrates for worldly benefit or to marry, his emigration is for what he emigrated for'."

٢ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: أَنَّ الحَارِثَ بْنَ هِشَامٍ رَضِىَ اللهُ عَنْهُ سَأَلَ رَسُولَ الله ﷺ فَقَالَ: يَا رَسُولَ الله كَيْفَ يَأْتِيكَ الْوَحْىُ؟ فَقَالَ رَسُولُ الله ﷺ: أَحْيَانًا يَأْتِينِى مِثْلَ صَلْصَلَةِ الجَرَسِ، وَهُوَ أَشَدُّهُ عَلَىَّ فَيَفْصِمُ عَنِّى وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِى الْمَلَكُ رَجُلاً فَيُكَلِّمُنِى فَأَعِى مَا يَقُولُ، قَالَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْىُ فِى الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ، وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

2. It was related that Aisha said: "Al Harith ibn Hisham asked the Messenger of God: 'O Messenger of God, how does the Revelation come to you?' The Prophet (Prayers & peace be upon him) replied: 'Sometimes it comes to me like the ringing of a bell, this

form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says'." Aisha also said: "Surely I saw The Prophet (Prayers & peace be upon him) receiving Revelations on a very cold day and noticed the sweat dropping from his forehead."

٣ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ ﷺ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ، وَهُوَ التَّعَبُّدُ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ. قَالَ: مَا أَنَا بِقَارِئٍ. قَالَ: فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿**اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الإِنسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ**﴾ فَرَجَعَ بِهَا رَسُولُ اللهِ ﷺ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ، فَقَالَ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: لَقَدْ خَشِيتُ عَلَى نَفْسِي، فَقَالَتْ خَدِيجَةُ: كَلاَّ وَاللهِ مَا يُخْزِيكَ اللهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً قَدْ تَنَصَّرَ فِي الْجَاهِلِيَّةِ - وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الإِنْجِيلِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ خَدِيجَةُ: يَا ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللهُ عَلَى مُوسَى يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللهِ ﷺ: أَوَ مُخْرِجِيَّ هُمْ؟ قَالَ: نَعَمْ

لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إلاَّ عُودِيَ وَإنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصراً مُؤَزَّراً، ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ.

3. It was related that Aisha, the mother of the believer, said: "The Messenger of God at first began to receive Revelations in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of Hira where he would worship God continuously for many days before returning to his family. He would take his food with him for his sojourn and then return to his wife Khadija and go back once again with more food until suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (Prayers and peace be upon him) replied: 'I do not know how to read.' The Prophet (Prayers & peace be upon him) added: 'The angel then held me and pressed me so hard that I could bear it no longer, he then released me and again asked me to read and I replied: 'I do not know how to read.' At which he held me again and pressed me a second time until I could bear it no more. He then released me and asked me again to read, but again I replied: 'I do not know how to read.' At which he held me for a third time and pressed me and then released me and said: 'Read: In the Name of your Lord Who created * Created mankind from a Clinging Zygote * Read! And your Lord is the Most Noble.' (Surah 96 verses 1-3) Then the Messenger of God returned with the Revelation his whole body shaking and his heart beating rapidly. Then he went to Khadija bint Khuwailid and said: 'Cover me! Cover me!' They covered him until his fear had subsided and then he told her everything that had happened and said: 'I fear that something may happen to me.' Kha-

dija replied: 'Never! By God, God will never disgrace you. You keep good relations with your kin, you help the poor and the destitute, you serve your guests generously and you assist the deserving who are beset by adversity'."

Khadija then accompanied him to her cousin Waraqa ibn Nawfal ibn Asad ibn Abd al Uzza, who during the pre-Islamic days had become Christian and used to write the Hebrew script. He wrote from the Hebrew Gospel as much as God wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the account of your nephew, O my cousin." Waraqa asked: "O my nephew, what have you seen?" The Messenger of God described all that he had seen, and Waraqa said: "This is the same one (angel) who keeps the secrets, who God sent to Moses, I wish I were young and could live until the time when your people will drive you out." The Messenger of God asked: "Will they drive me out?" Waraqa replied in the affirmative and said: "Anyone who ever brought such as you now bring was treated with hostility, and if I should remain alive until the day when you will be driven out then I will give you my fullest support." But after a few days Waraqa died and the Revelations ceased for a while.

٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُمَا وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ: بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣) وَثِيَابَكَ فَطَهِّرْ (٤) وَالرُّجْزَ فَاهْجُرْ﴾ فَحَمِيَ الْوَحْيُ وَتَتَابَعَ.

4. It was related that Jabir ibn Abd Allah al Ansari said that the Messenger of God spoke about the period of the pause in the Revelations: "I was walking and all of a sudden I heard a voice from the sky. I looked overhead and saw the same angel who had visited me in the cave of Hira, sitting aloft upon a chair between the earth and the sky. I was startled and returned home saying, cover me." And then God Almighty revealed the following verses of the Qur'an: " O you encovered * Arise and warn! * And magnify your Lord. * And purify your garments! * And shun all abomination! (Surah 74 verses 1-5) After this the Revelations began to descend in increasing strength, frequency and regularity.

٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُمَا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾، قَالَ: جَمْعَهُ لَكَ فِي صَدْرِكَ وَتَقْرَأُهُ، ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ اللهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ.

5. It was related that Ibn Abbas said that the explanation of the verse: "Stir not your tongue to hasten this (the Qur'an)," is that the Messenger of God used to suffer hardship and moved his lips quickly while receiving the Revelation. Then Ibn Abbas moved his lips telling the people: "I am moving my lips as the Messenger of God used to move his lips. Then God Almighty revealed to him; "Stir not your tongue to hasten this (the Qur'an) * Surely it is for Us to set it in your heart, and its reciting." And

Ibn Abbas added: "This means that God will give him the ability to recite it and to remember by heart the portion which was revealed." God said: "So, when We recite it, follow its recitation." This means listen to it in silence. "Moreover it is for Us to make it manifest," means it is for God to make you recite it and its meaning will become clear to you upon your tongue. After that the Messenger of God used to listen to Gabriel whenever he came and after he had left he used to recite it as Gabriel had recited it."

٦ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِى رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ وَكَانَ يَلْقَاهُ فِى كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللهِ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

6. It was related that Ibn Abbas said: "The Messenger of God was the most generous of people, his generosity reached its height in the month of Ramadan when Gabriel came to him. Gabriel used to meet him every night in Ramadan to teach him the Qur'an. The Messenger of God was the most generous person, more generous even than the driving wind (in his readiness to do charitable deeds)."

٧ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِى رَكْبٍ مِنْ قُرَيْشٍ كَانُوا تُجَّارًا بِالشَّامِ فِى الْمُدَّةِ الَّتِى كَانَ رَسُولُ اللهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ، فَدَعَاهُمْ وَحَوْلَهُ عُظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ فَدَعَا بِالتَّرْجُمَانِ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِى يَزْعُمُ أَنَّهُ نَبِىٌّ؟ قَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ، فَقَالَ: أَدْنُوهُ مِنِّى وَقَرِّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُمْ إِنِّى سَائِلٌ هَذَا الرَّجُلَ، فَإِنْ كَذَبَنِى فَكَذِّبُوهُ، فَوَاللهِ لَوْلاَ الْحَيَاءُ مِنْ أَنْ يَأْثِرُوا عَلَىَّ كَذِبًا لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِى عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا

ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لاَ، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لاَ، قَالَ: فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ قُلْتُ: ضُعَفَاؤُهُمْ، قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ، قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لاَ، قَالَ: فَهَلْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لاَ، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لاَ وَنَحْنُ مِنْهُ فِي مُدَّةٍ لاَ نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا، وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ، قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ، قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلْتُ: الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ يَنَالُ مِنَّا وَنَنَالُ مِنْهُ، قَالَ: فَمَاذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ اعْبُدُوا اللهَ وَحْدَهُ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَاتْرُكُوا مَا كَانَ يَعْبُدُ آبَاؤُكُمْ وَيَأْمُرُنَا بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ، فَقَالَ لِلتَّرْجُمَانِ قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ قَبْلَهُ فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَتَأَسَّى بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللهِ، وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ فَذَكَرْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ، وَسَأَلْتُكَ هَلْ يَغْدِرُ؟ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ وَيَأْمُرُكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا، فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ ﷺ الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى،

فَدَفَعَهُ إِلَى هِرَقْلَ، فَقَرَأَهُ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ، عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْيَرِيسِيِّينَ، ﴿**يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ**﴾. قَالَ: قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ وَفَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ وَارْتَفَعَتِ الأَصْوَاتُ وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلاَمَ.

وَكَانَ ابْنُ النَّاظُورِ صَاحِبَ إِيلِيَاءَ وَهِرَقْلَ أُسْقُفَ عَلَى نَصَارَى الشَّأْمِ يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ أَصْبَحَ خَبِيثَ النَّفْسِ فَقَالَ لَهُ بَعْضُ بَطَارِقَتِهِ: قَدِ اسْتَنْكَرْنَا هَيْئَتَكَ.

قَالَ ابْنُ النَّاظُورِ: وَكَانَ هِرَقْلُ حَزَّاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ أَنَّ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هَذِهِ الأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتَتِنُ إِلاَّ الْيَهُودُ، فَلاَ يُهِمَّنَّكَ شَأْنُهُمْ وَاكْتُبْ إِلَى مَدَائِنِ مُلْكِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ، فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قَالَ: اذْهَبُوا فَانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لاَ؟ فَنَظَرُوا إِلَيْهِ فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ، وَسَأَلَهُ عَنِ الْعَرَبِ، فَقَالَ: هُمْ يَخْتَتِنُونَ، فَقَالَ هِرَقْلُ: هَذَا مُلْكُ هَذِهِ الأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبٍ لَهُ بِرُومِيَةَ وَكَانَ نَظِيرَهُ فِي الْعِلْمِ وَسَارَ هِرَقْلُ إِلَى حِمْصَ، فَلَمْ يَرِمْ حِمْصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ﷺ وَأَنَّهُ نَبِيٌّ فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَغُلِّقَتْ، ثُمَّ اطَّلَعَ فَقَالَ: يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الْفَلاَحِ وَالرُّشْدِ وَأَنْ يَثْبُتَ مُلْكُكُمْ فَتُبَايِعُوا هَذَا الرَّجُلَ، فَحَاصُوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الأَبْوَابِ فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفْرَتَهُمْ وَأَيِسَ مِنَ الإِيمَانِ قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي آنِفًا أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ

ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ.

7. It was related that Abd Allah ibn Abbas said: "Abu Sufyan ibn Harb informed me that Heraclius had sent a messenger to him while he was accompanying a trade caravan from Quraish going to do business in al Sham (Syria, Palestine, Lebanon and Jordan), at the time when the Messenger of God had a truce with Abu Sufyan and the infidels of the Quraish. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius invited them to his court while he sat among the Roman notables. He summoned his translator and asked them: "Which one of you is the closest relative to the man who claims to be a prophet?" Abu Sufyan said, I replied I am the closest relative."

Heraclius said: "Bring him nearer to me and make his companions stand behind him." Then Heraclius said to his translator: "Tell them I will ask him about that man, so if he lies to me you must say so." Abu Sufyan said: "By God if I had no been afraid of my companions calling me a liar, I would not have spoken any word of truth about him, the first question he asked me was: "What is his family status amongst you?" and I answered: "He is from a noble family." Then Heraclius asked: "Has any one of your people ever claimed the same before him?" I replied: "No." He asked: "Were any of his ancestors kings." I replied: "No." He said: "Do the nobles or the meek follow him?" I replied: "The meek follow him." He asked: "Are his followers increasing or decreasing?" I replied: "They are increasing." Then he asked: "Do any of his followers renounce the religion after having embraced it?" I replied: "No." Heraclius then said: "Have you ever accused him of telling lies before his claim to prophethood?" I replied: "No." Heraclius said: "Does he break his promises?" I re-

plied: "No, we are at truce with him but we do not know what he will do in it." And so I could not find any opportunity to say anything against him except that.

Heraclius asked: "Have you ever fought him?" I replied: "Yes." Then he said: "What was the outcome of the battles." I replied: "The battles between us had their ups and downs, we fought each other with alternate success." Heraclius said: "What does he tell you to do?" I said: "He tells us to worship God alone and not to worship anything besides God, and to renounce all that our ancestors related. He orders us to pray, to be truthful, to be chaste and to keep good relations with our kin."

Heraclius told the translator to convey the following to me: "I asked you about his family and your reply was that he came from a very noble family. Indeed all the prophets came from the noble families among their peoples. I asked you whether anyone else among you had made similar claims and you replied no. If the answer had been in the affirmative, I would have thought that this man was following the statement of the previous man. Then I asked you whether anyone of his ancestors was a king. Your reply was no, and if it had been in the affirmative, I would have thought that this man wanted to regain his ancestral kingdom.

I then asked you whether he was ever accused of telling lies before saying what he now says, and your reply was no. So I wondered how a person who never tells lies about others could lie about God. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. Indeed all the prophets have been followed by the poor.

Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed this is the way of true faith until it is complete in all respects. I further asked you whether anyone had renounced his religion after embracing it. Your reply was no. Indeed this is a sign of true faith when its delight enters the heart and is instilled in it. I asked you whether he had ever betrayed anyone, and you answered no. Indeed prophets never commit betrayal. Then I asked you what he ordered you to do. You replied that he ordered you to worship God alone and not to worship any besides Him and he forbade you to worship idols and he ordered you to pray and speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet and I knew (from the Scriptures) that he was going to arise but I did not know that he would be from your people, and if I could reach him definitely, I would go immediately to meet him and if I were with him I would most certainly wash his feet."

Heraclius then asked for the letter addressed by the Messenger of God which was delivered by Dihya to the governor of Busra, who had forwarded it to Heraclius to read. The letter read as follows: "In the name of God, the Merciful, the Compassionate, this letter is from Mohammed the servant of God and His Messenger, to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. I invite you to Islam and if you become Muslim you will be safe and God will double your reward, but if you reject this invitation to Islam you would be committing a sin by misguiding your people. God Almighty has said:

"Say, 'O people of earlier Scripture! Let us reason together, that we worship none but God and we associate nothing with God,

and that we do not set up from among ourselves lords other than God.' But if they turn away, then say, 'Bear witness that we are Muslims.' " (Surah 3 verse 64)

Abu Sufyan then added: "When Heraclius had finished his speech and had read this letter, there was a great uproar in the royal court. So we were turned out of the court. I told my companions that the question of Ibn abi Kabsha (an abusive nickname which Abu Sufyan gave the Prophet) has become so manifest that even the King of Bani Al Asfar (Byzantine) fears him. Then I became certain that he would be the conqueror in the near future until I embraced Islam."

The subnarrator adds: "Ibn Al Natur was the governor of Ilya (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn Al Nutur narrates that once while Heraclius was visiting Ilya (Jerusalem) he arose in the morning in a melancholy mood. Some of his priests asked him why he felt sad. Heraclius was a soothsayer and astrologer. He replied: "At night when I looked at the stars I saw that the leader of those who practice circumcision had overtaken. Who are they who practice circumcision?"

The people replied: "Except the Jews no one practices circumcision, so you should not be afraid of them."

So issue orders to kill every Jew present in the country.

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of the Messenger of God to Heraclius was brought in.

Having read the news he (Heraclius) ordered the people to go to

see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: "The Arabs also practice circumcision."

Upon hearing this Heraclius remarked that the sovereignty of the Arabs had arisen. Heraclius then wrote a letter to his friend in Rome who was as knowledgeable as himself. Heraclius then left for Hom (in Syria) and stayed there until he received his friend's reply to his letter, he agreed with him on his opinion about the emergence of The Prophet (Prayers & peace be upon him) and the fact that he was a Prophet. At this Heraclius invited all the heads of the Byzantine to assemble at his palace. When they had assembled he ordered all the doors closed. Then he came out and said: "O Byzantine! If success is your desire and if you seek right guidance and want your empire to remain, then make a pledge of allegiance to this Prophet."

On hearing Heraclius speech the people ran towards the gates of the palace but found the doors closed. Heraclius realised that they hated Islam and when he had lost all hope of their embracing it, he ordered that they should be brought back to his audience. When they returned he said: "What I just said was only to test the strength of your conviction and now I have seen it." The people prostrated before him and were pleased with him, and so ends the account of Heraclius' faith.

٢ - كتاب الإيمان

٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الإِسْلامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

2. The Book of Faith

8. It was related that Ibn Umar said that the Messenger of God said: "Islam is based upon five pillars:

   The certification that there is no god but God and that Mohammed is the Messenger of God.

   The establishment of prayer.

   The payment of alms.

   The performance of the Pilgrimage.

   Fasting the month of Ramadan."

٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ.

9. It was related that Abu Huraira said The Prophet (Prayers & peace be upon him) said: "Faith consists of more than sixty elements, and shyness is a part of faith."

١٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ

الـمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالـمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

10. It was related that Abd Allah ibn Amr said that The Prophet (Prayers & peace be upon him) said: "A Muslim does not harm other Muslims with his tongue or hands. And a Muhajir (Emigrant) abandons all that God has forbidden."

١١ - عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَالَ: قَالُوا: يَا رَسُول الله، أَيُّ الإِسْلاَمِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الـمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

11. It was related that Abu Musa said: Some people asked God's Messenger, "Whose Islam is the best?" He replied: "The one who avoids harming other Muslims with his hands or his tongue."

١٢ - عَنْ عَبْدِ اللَّه بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّه ﷺ: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

12. It was related that Abd Allah ibn Amr said that a man asked The Prophet (Prayers & peace be upon him): "Whose Islam is good?" The Prophet (Prayers & peace be upon him) replied: "The one who feeds others and greets those who he knows and those who he does not know."

١٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ ما يُحِبُّ لِنَفْسِهِ.

13. It was related that Anas said The Prophet (Prayers & peace be upon him) said: "None of you will have attained faith until he wishes for his brother what he wishes for himself."

١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّه قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.

14. It was related that Abu Huraira said that The Messenger of God said: "By Him in Whose hands is my life, none of you will have attained faith until he loves me more than his father and his children."

١٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ الحَدِيثَ بِعَيْنِه، وَزَادَ فِي آخِرِه: وَالنَّاسِ أَجْمَعِينَ.

15. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "None of you will have attained faith until he loves me more than his father, his children and all mankind."

١٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

16. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Whoever possesses the following three traits will have the sweetness of faith:-

That God and His Messenger are dearer to him above all else.

When he loves someone he does so only for God's sake.

That he despises to revert to atheism as much as he despises to be cast into the Fire."

١٧ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ.

17. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Love for the Ansar (The Helpers) is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

١٨ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِىَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ - : بَايِعُونِى عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِى مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِى الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ. فَبَايَعْنَاهُ عَلَى ذَلِكَ.

18. It was related that Obadah ibn Al Samit, who participated in the Battle of Badr and who was one of the Naqib on the night when the pledge of al Aqaba was made, said that The Messenger of God said while in the midst of a group of his companions: "Swear allegiance to me that you:-

Never join anything in worship with God

Never steal

Never commit adultery

Never kill your children

Never accuse an innocent person

Never disdain to do good.

God will reward whoever among you fulfills his pledge. And whoever indulges in any one of them and is punished in this world, that punishment will be an expiation for that sin. And if one indulges in any of them and God covers his sin, it is for Him to forgive or punish him."

Obadah ibn Al Samit added: "So we swore allegiance."

١٩ - عَنْ أَبِى سَعِيد الْـخُدْرِىِّ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولَ اللَّه ﷺ: يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمًا يَتْبَعُ بَهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ.

19. It was related that Abu Sa'id Al Khudri said that the Messenger of God said: "A time will come when the best wealth for a Muslim will be his sheep which he will take to the top of the mountains and the valleys in order to flee with his religion from afflictions."

٢٠ - عَنْ عَائِشَةَ رَضِىَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّه ﷺ إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّه إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ الْغَضَبُ فِى وَجْهِهِ ثُمَّ يَقُولُ: إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا.

20. It was related that Aisha said: "Whenever the Messenger of God commanded the Muslims to do something, he used to command them only to do deeds which they were able to do. They said: "O Messenger of God we are not as you, God has forgiven you your past and future sins." The Messenger of God used to become upset and his anger showed upon his face. He said: "I am the most God fearing, and know God better than all of you."

٢١ - عَنْ أَبِى سَعِيد الخُدْرِىِّ رَضِىَ اللَّهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الجَنَّةِ الجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِى قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، فَيَخْرُجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِى نَهْرِ الحَيَاةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِى جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً.

21. It was related that Abu Sa'id Al Khudri said that The Prophet (Prayers & peace be upon him) said: "When the people of Para-

dise enter Paradise and the people of Hell go to Hell, God will then order those who have had the weight of a grain of mustard seed of faith in their hearts to be removed from the Fire. So they will be taken out but they will have been charred so they will be cast into the river of rain and life and they will be revived like the grain that grows nearby a flood. Have you not seen how it grows yellow and trailing?"

٢٢ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ ابْنُ الخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ، قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: الدِّينَ.

22. It was related that Abu Sa'id Al Khudri said that The Messenger of God said: "While I was asleep I saw a dream in which I was shown some people were wearing shirts, some of their shirts reached only to their chests and others were shorter than that. Umar ibn Al Khattab was shown to me wearing a shirt which he was dragging." The people asked: "How would you interpret this O Messenger of God?" He said: "It is the Religion."

٢٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: دَعْهُ فَإِنَّ الحَيَاءَ مِنَ الإِيمَانِ.

23. It was related that ibn Umar said that the Messenger of God passed by a man from Ansar who was advising his brother regarding shyness. So The Prophet (Prayers & peace be upon him) said: "Leave him, shyness is a part of faith."

٢٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ،

فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّى دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ وَحِسَابُهُمْ عَلَى اللَّهِ.

24. It was related that Ibn Umar said that The Messenger of God said: "I have been commanded to fight against the people until they testify that no one has the right to be worshipped but God and that Mohammed is His Messenger, and to establish prayers and to give alms, so if they perform all this, then they save their lives and property from me except what is due in Islam, and their reckoning will be with God."

٢٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ: سُئِلَ أَىُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ وَرَسُولِهِ، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِى سَبِيلِ اللَّهِ، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حَجٌّ مَبْرُورٌ.

25. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) was asked: "What is the best deed?" So he replied: "Belief in God and His Messenger." It was asked: "What is the next best?" He replied: "To strive in the cause of God." It was asked: "Then what is next." He said: "To perform the Pilgrimage in a way which will be accepted by God."

٢٦ - عَنْ سَعْدِ ابْنِ أَبِى وَقَّاصٍ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلاً هُوَ أَعْجَبُهُمْ إِلَىَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَالَكَ عَنْ فُلاَنٍ، فَوَاللَّهِ إِنِّى لأَرَاهُ مُؤْمِنًا، فَقَالَ: أَوْ مُسْلِمًا، فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِى مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِى، فَقُلْتُ: مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ إِنِّى لأَرَاهُ مُؤْمِنًا! فَقَالَ: أَوْ مُسْلِمًا، فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِى مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِى، وَعَادَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا سَعْدُ إِنِّى لأُعْطِى الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ خَشْيَةَ أَنْ يَكُبَّهُ اللَّهُ فِى النَّارِ.

26. It was related that Sa'd said that The Messsenger of God distributed charity among the people while Sa'd was sitting there,

but the Messenger of God left out a man whom I admired most, so I asked: "O Messenger of God, why have you omitted that person? By God I see him a true believer." The Prophet (Prayers & peace be upon him) commented: "Or just a Muslim." I remained silent for a while, but could not refrain from repeating my question because of what I knew of him. And then I asked the Messenger of God: "Why have you omitted so and so? By God he is a true believer." The Prophet (Prayers & peace be upon him) again said: "Or just a Muslim." And I could not refrain from repeating my question because of what I knew about him. Then the Prophet (Prayers & peace be upon him) said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face into the Fire by God Almighty."

٢٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ، قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

27. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "The Hell Fire was shown to me and the majority of its inhabitants were women who had been ungrateful." It was asked: "Were they ungrateful to God?" The Prophet (Prayers & peace be upon him) replied: "They were ungrateful to their husbands and ungrateful for the goodness given to them. Were you always to be good to one of them and then she found some shortcoming in you she would say: "I have never had any goodness from you."

٢٨ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ

أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

28. It is related that Abu Zarr said: "I have insulted a man by rebuking him on account of his mother. Then The Prophet (Prayers & peace be upon him) told me, "O Abu Zarr! Did you insult him by rebuking him on account of his mother? You still retain some traits of ignorance. Your servants are your brothers and God has put them under your command. So whoever has a brother under his command should feed him of what he eats and clothe him from what he wears. Do not ask them to do anything which is beyond what they bear and if you do so, then you must help them."

٢٩ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ.

29. It is related that Abu Bakrah said: "I have heard the Messenger of God say: 'When two Muslims fight each other with their swords, both the murderer and the victim will go to the Hell Fire.' I said: 'O Messenger of God! It is alright for the murderer, but why the victim?' The Messenger of God replied: 'He too had the intention of killing his fellow Muslim'."

٣٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾، قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: أَيُّنَا لَمْ يَظْلِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

30. It was related that Abd Allah Ibn Mas'oud said that when the

following verse was revealed: "Only those who have believed and have not polluted their faith by associating others with God." (Surah 6 verse 82) The Companions of The Prophet (Prayers & peace be upon him) asked: "Which one of us has not wronged himself?" So God Almighty revealed: "Surely polytheism is a grievous iniquity." (Surah 31 verse 13)

٣١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ.

31. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: There are three traits in a hypocrite; When he speaks, he lies. When he promises, he fails. When he is trusted, he betrays.

٣٢ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا، إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

32. It was related that Abd Allah Ibn Amr said that The Prophet (Prayers & peace be upon him) said: "There are four traits, whoever has them all is an utter hypocrite and whoever has one has that trait of hypocrisy until he gives it up. If he is trusted he betrays, if he speaks he lies, if he promises he breaks it and if he argues he is obscene and vulgar."

٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَاناً وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

33. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever spends the night of Al

Qadr in prayer in sincerity and devotion to God, all his past sins will be expiated.

٣٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: انْتَدَبَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ لاَ يُخْرِجُهُ إِلاَّ إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ أَوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ.

34. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The person who strives in God's cause and nothing motivates him except belief in God and His Messengers will be rewarded by God with either a reward or booty or he will enter Paradise. Had I not found it difficult for my followers, I would not have missed any Jihad and I would have loved to be martyred for God's sake and then brought to life and then martyred again and brought to life and then martyred again in His Cause."

٣٥ - وَعَنْهُ أَيْضًا رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

35. It was related that Abu Huraira said that the Messenger of God said: "Whoever spends the nights of Ramadan in prayer in sincerity and devotion to God, all his past sins will be expiated."

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٣٦ - وَعَنْهُ أَيْضاً رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

36. It was related that Abu Huraira said that the Messenger of God

said: "Whoever fasts Ramadan in sincerity and devotion to God, all his past sins will be expiated."

٣٧ - وَعَنْهُ أَيْضاً رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ.

37. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The Religion has been made easy and whoever goes to extremes in Religion overburdens himself. So do not go to extremes but strive for perfection and know that you will be rewarded, and seek help constantly from God and pray during the night."

٣٨ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ مِنَ الأَنْصَارِ وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلاَةٍ صَلاَّهَا صَلاَةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقَالَ: أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ، أَنْكَرُوا ذَلِكَ.

38. It was related that Al Bara' said that when The Prophet (Prayers & peace be upon him) first arrived in Madinah he stayed with his grandfathers or maternal uncles of the Ansar. He prayed facing Jerusalem for sixteen or seventeen months, although he yearned to pray towards the sacred house of the Ka'ba. He prayed the first prayer facing the Ka'ba at the time of the afternoon prayer in a congregation. Then one of those who had prayed with him came out and saw some people in a

mosque prostrating towards Jerusalem in their prayers. He told them: "By God I swear that I have prayed with the Messenger of God facing Makkah." Upon hearing this the people immediately changed their direction towards the Ka'ba. The Jews used to be pleased to see The Prophet (Prayers & peace be upon him) facing Jerusalem in prayer and so did the people of the Book, but when he turned his face towards the sacred house (Ka'ba) they were disapproving.

٣٩ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلاَمُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ الحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمَائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلاَّ أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

39. It was related that Abu Sa'id Al Khudri said that he heard The Prophet (Prayers & peace be upon him) say: "Whoever becomes Muslim and is sincere in it, God will blot out every sin he has committed. After that he will be accountable: He will be rewarded from ten to seven hundred times for each good deed and every sin will be charged with its like unless God forgives it."

٤٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، فَقَالَ: مَنْ هَذِهِ؟ قَالَتْ: فُلاَنَةٌ تَذْكُرُ مِنْ صَلاَتِهَا، قَالَ: مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا، وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

40. It was related that Aisha said that The Prophet (Prayers & peace be upon him) once entered while a woman was sitting with her, so he asked: "Who is she?" She replied: "She is so and so, and she is known for her excessive prayer." The Prophet (Prayers & peace be upon him) said: "Only do as many good deeds as you can manage without overburdening yourself. God

never tires of giving rewards but you will tire and the best of deeds is the one you do frequently."

٤١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ.

41. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Whoever says 'There is no god but God and has in his heart goodness equal to the weight of a grain of barley will be removed from the Fire. And whoever says there is no god but God and has in his heart goodness equal to the weight of a grain of wheat will be removed from the Fire. And whoever says 'There is no god but God and has in his heart goodness equal to the weight of an atom will be removed from the Fire."

٤٢ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً مِنَ الْيَهُودِ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا، لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيداً، قَالَ: أَيُّ آيَةٍ هِيَ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلَامَ دِيناً﴾ فَقَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

42. It was related that Umar Ibn Al Khattab said that a Jew once said to him: "O leader of the believers, there is a verse in your Holy Book which is read by all of you, and had it been revealed to us, we would have taken that day as a day of celebration." Umar Ibn Al Khattab asked: "Which verse is that?" The Jew replied: "Today I have perfected for you your Religion and completed My grace on you, I have chosen Islam for you as your Religion." (Surah 5 verse 3) Umar replied: "Indeed we know the

day and the place when this verse was revealed to The Prophet (Prayers & peace be upon him). It was while he stood upon Mount Arafat on a Friday."

٤٣ - عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ نَجْدٍ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ، وَلاَ نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لاَ، إِلاَّ أَنْ تَطَوَّعَ، قَالَ رَسُولُ اللَّهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: لاَ، إِلاَّ أَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لاَ، إِلاَّ أَنْ تَطَوَّعَ، قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: أَفْلَحَ إِنْ صَدَقَ.

43. It was related that Talha Ibn Ubaidallah said that a man from Najd approached The Prophet (Prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near, then they heard him asking The Prophet (Prayers & peace be upon him) about Islam, The Prophet (Prayers & peace be upon him) replied: "You have to establish prayer five times over the course of a day and night." The man asked: "Are there any other prayers due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary prayers if you wish." The Messenger of God then said to him: "You have to establish fasting in the month of Ramadan." The man asked: "Is there any other fasting due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary fasting if you wish." The Messenger of God then said to him: "You have to establish the giving of obligatory charity." The man asked: "Is there any other charity due?" The Prophet (Prayers & peace be upon him) replied: "No, but you

may give voluntary charity if you wish." Then the man replied: "By God! I will do neither more nor less than that!" The Messenger of God said: "If he does as he says, then he will be successful."

٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيَفْرُغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ.

44. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: " Whoever attends the funeral of a Muslim until the funeral prayer is offered and the burial completed, out of sincere faith and only seeking the reward of God Almighty will attain the reward of two Qirats. The one who only offers the funeral prayer and who leaves before the burial will attain the reward of one Qirat."

٤٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ.

45. It was related that Abd Allah ibn Mas'ud said that The Prophet (Prayers & peace be upon him) said: "To abuse a Muslim is evil and to kill one is disbelief."

٤٦ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ فَتَلاَحَى رَجُلاَنِ مِنَ الْمُسْلِمِينَ فَقَالَ: إِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ وَإِنَّهُ تَلاَحَى فُلاَنٌ وَفُلاَنٌ فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْراً لَكُمْ، الْتَمِسُوهَا فِي السَّبْعِ وَالتِّسْعِ وَالْخَمْسِ.

46. It was related that Ubadah Ibn Al Samit said that the Messenger of God went out to inform the people of the date of the

night of Al Qadr but a quarrel occurred between two Muslim men. The Prophet (Prayers & peace be upon him) said: "I came out to tell you the date of the night of Al Qadr, but so and so quarreled and my knowledge of it has been taken away and maybe it is best for you. Now look for it on the 27th, 29th and 25th of Ramadan."

٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْماً بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: ما الإيمَانُ؟ قَالَ: الإيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ، قَالَ: مَا الإسْلاَمُ؟ قَالَ: الإسْلاَمُ أَنْ تَعبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ. قَالَ: مَا الإحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: مَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْؤُول عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا، إذَا وَلَدَتِ الأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الإبِلِ الْبُهْمِ فِي الْبُنْيَانِ فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إلاَّ اللَّهُ ثُمَّ تَلاَ النَّبِيُّ ﷺ ﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ﴾ ثُمَّ أَدبَرَ، فَقَالَ: رُدُّوهُ، فَلَمْ يَرَوْا شَيْئاً، فَقَالَ: هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ.

47. It was related that Abu Huraira said that one day The Prophet (Prayers & peace be upon him) was sitting among some people when the angel Gabriel appeared to him and asked: "What is faith?" The Messenger of God replied: "Faith is to believe in God, His angels, the encounter with Him, His Messengers and the Day of Judgment." Then he asked: "What is Islam?" The Messenger of God replied: "Islam is to worship God alone and no one else, to establish prayer, to pay obligatory charity and to fast the month of Ramadan." Then he asked: "What are good deeds?" The Messenger of God replied: "The good deed is to worship God as if you can see Him, and if you cannot attain this then to worship Him as if He is looking at you." Then he asked:

"When will be the Hour?" The Messenger of God replied: "The one who answers has no better knowledge of that than the one who asks, but of its signs are that the mother will give birth to her mistress and the camel herders will boast and compete with others in constructing lofty buildings. And the Hour is one of five things in the knowledge of God alone. The Prophet (Prayers & peace be upon him) then recited: "Certainly the knowledge of the Hour is with God alone..." Then Gabriel left and The Prophet (Prayers & peace be upon him) asked his companions to call him to return, but they could not see him. The Prophet (Prayers & peace be upon him) said: "That was Gabriel, he came to teach the people their Religion."

٤٨ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الحَلاَلُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِعِرْضِهِ وَدِينِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ وَإِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ.

48. It was related that Al Numan ibn Bashir that he heard The Prophet (Prayers & peace be upon him) saying: "The lawful and unlawful things are clear but between them are things of doubt of which most people have no knowledge. So whoever saves himself from doubtful things saves his Religion and his honour. And whoever indulges in doubtful things is like a shepherd who grazes his flocks near pasture belonging to someone else, at any moment liable to trespass it. O people! Beware, every king has a pasture and the pasture of God on earth is His forbidden things.

Beware! There is a piece of flesh in the body which if it is kept pure the whole body is purified but if it is defiled the whole body is defiled, and this is the heart."

٤٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ ﷺ قَالَ: مَنِ القَوْمُ؟ أَوْ مَنِ الْوَفْدُ؟ قَالُوا: رَبِيعَةُ. قَالَ: مَرْحَباً بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلاَ نَدَامَى، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي الشَّهْرِ الحَرَامِ وَبَيْنَنَا وَبَيْنَكَ هَذَا الحَيُّ مِنْ كُفَّارِ مُضَرَ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الجَنَّةَ، وَسَأَلُوهُ عَنِ الأَشْرِبَةِ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالإِيمَانِ بَاللَّهِ وَحْدَهُ، قَالَ: أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ المَغْنَمِ الخُمُسَ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَرُبَّمَا قَالَ: المُقَيَّرِ وَقَالَ: احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ.

49. It was related that Abd Allah Ibn Abbas said that when a delegation of tribesmen came to The Prophet (Prayers & peace be upon him), The Prophet (Prayers & peace be upon him) asked them: "Where are you from?" They replied: "We are from the tribe of Rab'ia." Then The Prophet (Prayers & peace be upon him) said to them: "Welcome, O people of Abd al Qais! You will not suffer disgrace nor will you grieve." They said: "O Messenger of God! We can only come to you during the sacred month and the infidel tribe of Mudar intervenes between us. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise." Then they asked about alcohol. The Prophet (Prayers & peace be upon him) ordered them to do four things and forbade them from doing four things. He ordered them to believe in God alone and

asked them: "Do you know what is meant by belief in God alone?" They replied: "God and His Messenger know best." At that The Prophet (Prayers & peace be upon him) said: "It means: "To testify that there is no god but God and that Mohammed is the Messenger of God. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. Then he forbade them four things, namely, Hantam, Dubba, Naqir and Muzaffat, these were the names of pots in which alcoholic drinks were prepared. The Prophet (Prayers & peace be upon him) then said to them: "Remember this and convey it to the people you have left behind."

٥٠ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ حَدِيثُ إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَقَدْ تَقَدَّمَ فِي أَوَّلِ الْكِتَابِ، وَزَادَ هُنَا بَعْدَ قَوْلِهِ: وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَسَرَدَ بَاقِيَ الْحَدِيثِ.

50. It was related that Umar ibn Khattab said that the Messenger of God said: "The reward of deeds depends upon the intention and everyone will receive a reward in accordance with their intention. So whoever emigrated for God and His Messenger then his emigration was for God and His Messenger, and whoever emigrated for worldly gain or to marry a woman, his emigration was for what the emigrated."

٥١ - عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ.

51. It was related that Abi Mas'oud said that The Prophet (Prayers & peace be upon him) said: "If a man spends on his family for

God's sake then it is a kind of charity for which he will receive a reward.

٥٢ - عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

52. It was related that Jarir ibn Abd Allah said that he made the pledge of allegiance to the Messenger of God for the following: To establish prayer, to pay obligatory charity and to be sincere and faithful to every Muslim. Also it was related that he said: I went to The Prophet (Prayers & peace be upon him) and said: I make the pledge of allegiance for Islam then he said: "On condition that I will be sincere and faithful to every Muslim. So I made the pledge of allegiance to him.

٣ - كتاب العلم

٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّه ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّه ﷺ يُحَدِّثُ: فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ. وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: أَيْنَ أُرَاهُ السَّائِلُ عَنِ السَّاعَةِ؟ قَالَ: هَا أَنَا يَا رَسُولَ اللَّه، قَالَ: فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، فَقَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ.

3- The Book of Knowledge

53. It was related that Abu Huraira said that while The Prophet (Prayers & peace be upon him) was speaking at a gathering a Bedouin came and asked him: "When will the Hour be?" The Messenger of God continued talking, so some people said that the Messenger of God had heard the question but had not liked what the Bedouin had asked. Some said that the Messenger of God had not heard it. When The Prophet (Prayers & peace be upon him) finished speaking he said: "Where is the questioner?" The Bedouin said: "I am here O Messenger of God." The Prophet (Prayers & peace be upon him) said: "When honesty is lost, then expect the Hour." The Bedouin said: "How will that be lost?" The Prophet (Prayers & peace be upon him) said: "When power or authority falls into the hands of unfit people, then expect the Hour."

٥٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَفْرَةٍ سَافَرْنَاهَا فَأَدْرَكَنَا وَقَدْ أَرْهَقَتْنَا الصَّلَاةُ وَنَحْنُ نَتَوَضَّأُ فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ مَرَّتَيْنِ أَوْ ثَلاثاً.

54. It was related that Abd Allah Ibn Amr said: "Once The Prophet (Prayers & peace be upon him) remained behind us on a journey. He joined us while we were performing ablution for the prayer which was over due. We were just passing wet hands over our feet, so The Prophet (Prayers & peace be upon him) called out in a loud voice two or three times: 'Save your heels from the Fire'."

٥٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا وَإِنَّهَا مِثْلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. قَالَ عَبْدُ اللَّهِ: وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ، قَالَ: هِيَ النَّخْلَةُ.

55. It was related that Ibn Umar said that the Messenger of God said: "There is a tree among the trees whose leaves do not fall and which is like a Muslim. Tell me the name of that tree." Everyone began to think of the trees of the desert, and I thought of the date palm but felt to shy to answer. The others asked: "What is that tree O Messenger of God?" He answered: "It is the date palm tree."

٥٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْنَا: هَذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِئُ، فَقَالَ لَهُ الرَّجُلُ: ابْنَ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: قَدْ أَجَبْتُكَ، فَقَالَ: إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي

الـــمَسْأَلَةِ فَلاَ تَجِدْ عَلَيَّ فِي نَفْسِكَ. قَالَ: سَلْ عَمَّا بَدَا لَكَ، فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: اللَّهُمَّ نَعَمْ، فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

56. It was related that Anas ibn Malik said that while they were sitting with The Prophet (Prayers & peace be upon him) in the mosque a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Which of you is Mohammed?" The Prophet (Prayers & peace be upon him) was sitting among the companions leaning on one arm. They answered: "He is this white man reclining on his arm." The man then addressed him: "O son of Abd al Muttalib." The Prophet (Prayers & peace be upon him) said: "I am here to answer your questions: "The man said: "I wish to ask you something and will be hard in questioning, so do not be angry." The Prophet (Prayers & peace be upon him) replied: "Ask whatever you wish." The man said: "I ask you by your Lord and the Lord of those who came before you, has God sent you as a Messenger to all mankind?" The Prophet (Prayers & peace be upon him) replied: "By God, yes." The man further said: "I ask you by God, has God ordered you to offer five prayers in a day and night?" He replied: "By God. Yes." The man then said: "I ask you by God! Has God ordered you to fast during the month of Ramadan?" He replied: "By God. Yes." The man then asked: "I ask

you by God. Has God ordered you to take obligatory charity from the rich people among us and to distribute it to the poor among us?" The Prophet (Prayers & peace be upon him) replied: "By God. Yes." At that the man said: "I believe in all that you have been sent with, and I have been sent as a messenger by my people, I am Dimam ibn Thalabah from the brothers of Bani Sa'd ibn Bakr."

٥٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلاً وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

57. It was related that Abd Allah ibn Abbas said: "Once the Messenger of God gave a letter to a man and ordered him to go and deliver it to the Governor of Bahrain. He did so and the Governor of Bahrain sent it to Chousroes, who read the letter and then tore it to pieces."

٥٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَتَبَ النَّبِيُّ ﷺ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْرَؤُونَ كِتَاباً إِلاَّ مَخْتُوماً فَاتَّخَذَ خَاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

58. It was related that Anas Ibn Malik said that once The Prophet (Prayers & peace be upon him) dictated a letter or thought of writing a letter. The Prophet (Prayers & peace be upon him) was told that the rulers would not read letters unless they were sealed. So The Prophet (Prayers & peace be upon him) had a silver ring made with 'Mohammed the Messenger of God' engraved upon it. He recalls observing it shining on the hand of The Prophet (Prayers & peace be upon him).

٥٩ - عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ: بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ اثْنَانِ إِلَى النَّبِيِّ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِباً، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ؟ أَمَّا أَحَدُهُمْ: فَأَوَى إِلَى اللهِ فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ: فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الآخَرُ: فَأَعْرَضَ فَأَعْرَضَ عَنْهُ.

59. It was related that Abi Waqid Allaithi said: "While the Messenger of God was sitting in the mosque with some people, three men came in. Two of them went in front of the Messenger of God and the third one went away. The two kept standing in front of the Messenger of God for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering and the third went away. When the Messenger of God had finished speaking he said: "Shall I tell you about these three people?" One of them sought God, so God took him into His grace and mercy and accommodated him, the second felt shy of God, so God sheltered him in His mercy and did not punish him, while the third turned his face away from God, so God turned His face away from him likewise."

٦٠ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَعَدَ عَلَيْهِ السَّلاَمُ عَلَى بَعِيرِهِ وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ أَوْ بِزِمَامِهِ ثُمَّ قَالَ: أَيُّ يَوْمٍ هَذَا؟ فَسَكَتْنَا، حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ قَالَ: أَلَيْسَ يَوْمَ النَّحْرِ؟ قُلْنَا: بَلَى، قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ فَسَكَتْنَا، حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: أَلَيْسَ بِذِي الْحِجَّةِ؟ قُلْنَا: بَلَى، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ.

60. It was related that Abi Bakra said that The Prophet (Prayers & peace be upon him) was riding his camel while a man was holding its rein. The Prophet (Prayers & peace be upon him) asked: "What is today?" We kept silent because we thought he might give that day a different name. But he said: "Isn't today the day of Sacrifice?" We said: "Yes." He then asked: "What month is it?" We kept silent because we thought he might give that month a different name. Then he said: "Isn't it the month of Dhul-Hija?" We replied: "Yes." He said: "Indeed, your blood, property and honour are sacred to one another as the sanctity of this your day, in this your month and in this city of yours. It is a duty of those present to inform those who are absent because those who are absent might comprehend what I have said better than those before me here."

٦١ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا.

61. It was related that Ibn Mas'ud said: "The Prophet (Prayers & peace be upon him) used to take care of them by admonishing them at an appropriate time so that they would not become bored.

٦٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا.

62. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Facilitate matters for the people and do not burden them and give them glad tidings and do not make them dislike Islam."

٦٣ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِى الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ عَزَّ وَجَلَّ يُعْطِى، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِى أَمْرُ اللَّهِ.

63. It was related that Mu'awiya said that the Prophet (Prayers and peace be upon him) said: "If God wants to do good to a person He makes him comprehend the Religion, I am only a mediator, but God is the Grantor and this nation will remain steadfast in the cause of God, whoever differs with them will never harm them until God's command is fulfilled.

٦٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأُتِىَ بِجُمَّارٍ، فَقَالَ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً، وَذَكَرَ الحَدِيثَ وَزَادَ فِى هَذِهِ الرِّوَايَةِ: فَإِذَا أَنَا أَصْغَرُ الْقَوْمِ فَسَكَتُّ.

64. It was related that Ibn Umar said: "We were with The Prophet (Prayers & peace be upon him) and the pith of a date palm tree was brought to him, so he said: "There is a tree which resembles a Muslim." I wanted to say that it was the date palm but I saw that I was the youngest of them so I kept silent. And then The Prophet (Prayers & peace be upon him) said: "It is the date palm tree."

٦٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لاَ حَسَدَ إِلاَّ فِى اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِى الحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ الحِكْمَةَ فَهُوَ يَقْضِى بِهَا وَيُعَلِّمُهَا.

65. It was related that Abd Allah ibn Mas'ud said that The Prophet (Prayers & peace be upon him) said: "Do not envy others except in two cases. The first is a person whom God has given wealth

and he spends it righteously and the second is the one whom God has given wisdom and he acts upon it and teaches it."

٦٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَمَّنِي رسولُ اللَّهِ ﷺ، وَقَالَ: اللَّهُمَّ عَلِّمْهُ الْكِتَابَ.

66. It was related that ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) embraced me and said: "O God! Teach him the Book."

٦٧ - وعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمِنىً إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ.

67. It was related that Abd Allah ibn Abbas said: "I came riding a donkey when I had just attained puberty. The Messenger of God was praying at Mina. There was no wall in front of him and I passed in front of the congregation as they prayed and left the donkey to graze and I joined the congregation and nobody objected to that.

٦٨ - عَنْ مَحْمُودِ بْنِ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً مَجَّهَا فِي وَجْهِي وَأَنَا ابْنُ خَمْسِ سِنِينَ مِنْ دَلْوٍ.

68. It was related that Mahmoud ibn Rab'ia said: "When I was a boy of five, I remember The Prophet (Prayers & peace be upon him) used to take water from a bucket with his mouth and spray it on my face."

٦٩ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَت

الْكَلأَ وَالْعُشْبَ الْكَثِيـــرَ، وَكَانَتْ مِنْهَا أَجَــادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قِيــعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ مَــابَعَثَنِي اللهُ تَعَالَى بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْساً وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ.

69. It was related that Abi Musa said that the Prophet (Prayers and peace be upon him) said: "The example of guidance and knowledge with which God has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and God benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it barren which could neither hold the water nor bring forth vegetation (then that land did not give any benefits). The first is an example of the person who comprehends God's religion and gets benefit from the knowledge which God has revealed through me (the Prophet) and the second an example of a person who learns and then teaches others. The last example is that of a person who does not care for it and does not take God's guidance revealed through me (He is like that barren land).

٧٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ أَشْرَاطِ الـسَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ وَيَظْهَرَ الزِّنَا.

70. It was related that Anas said: "The Messenger of God said: "The Signs of the Hour are that Religious knowledge will be removed and ignorance will prevail, intoxicants will be widely

consumed and adultery will be openly committed."

٧١- وعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: لأُحَدِّثَنكُمْ حَدِيثاً لاَ يُحَدِّثُكُمْ أَحَدٌ بَعْدِى، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزِّنَا، وَتَكْثُرَ النِّسَاءُ، وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ.

71. It was related that Anas said: "I will relate to you a Hadith which no one else will tell you. I have heard the Messenger of God saying: "The Signs of the Hour are that Religious knowledge will be diminished, ignorance will prevail, adultery will be committed openly, women will outnumber men until there will be only one man to every fifty women."

٧٢- عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إنِّى لأَرَى الرِّىَّ يَخْرُجُ فِى أَظْفَارِى، ثُمَّ أَعْطَيْتُ فَضْلِى عُمَرَ بْنَ الخَطَّابِ، قَالُوا: فَما أَوَّلْتَهُ يَارَسُولَ اللهِ؟ قالَ: الْعِلْمَ.

72. It was related that Abd Allah ibn Umar said: "I have heard the Messenger of God say: 'While I was asleep I saw a glass of milk brought to me and I drank at it until I saw the milk exuding from my finger nails. Then I gave the remainder to Umar ibn Al Khattab.' They said: 'O Messenger of God, how would you interpret that?' He said: 'It means the religious knowledge'."

٧٣- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِىَ اللهُ عَنْهُمَا أَنَّ النَّبِىَّ ﷺ وَقَفَ فِى حِجَّةِ الْوَدَاعِ بِمِنىً يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، فَقَالَ: اذْبَحْ وَلاَ حَرَجَ، فَجَاء آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِى، قَالَ: ارْمِ وَلاَ حَرَجَ، فَمَا سُئِلَ النَّبِىُّ ﷺ عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إلاَّ قَالَ: افْعَلْ وَلاَ حَرَجَ.

73. It was related that Abd Allah ibn Amr said that the Messenger of God stood at Mina on the day of the Farewell Pilgrimage answering the people's questions. A man came to him and said: "I mistakenly had my hair cut before slaughtering the sacrificial animal." He said: "No blame on you, go and slaughter." Then another man came and said: "I mistakenly slaughtered before I threw the stones." The Prophet (Prayers & peace be upon him) said: "No blame on you, go and do it now." He added that on that day whenever The Prophet (Prayers & peace be upon him) was asked about the rites of the Pilgrimage when preformed before or after their due time his reply was: "No blame on you go and do it now."

٧٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُقْبَضُ الْعِلْمُ وَيَظْهَرُ الْجَهْلُ وَالْفِتَنُ وَيَكْثُرُ الْهَرْجُ، قِيلَ: يَا رَسُولَ اللهِ وَمَا الْهَرْجُ؟ قَالَ: هَكَذَا بِيَدِهِ فَحَرَّفَهَا كَأَنَّهُ يُرِيدُ الْقَتْلَ.

74. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Religious knowledge will be erased, ignorance and affliction will appear and Harj will increase." It was asked: "What is Harj, O Messenger of God?" He replied by indicating with his hand: "Killing."

٧٥- عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: أَتَيْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَهِيَ تُصَلِّي، فَقُلْتُ: مَا شَأْنُ النَّاسِ! فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاس قِيَامٌ فَقَالَتْ: سُبْحَانَ اللهِ! قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا، أَيْ نَعَمْ، فَقُمْتُ، حَتَّى عَلاَنِي الْغَشْيُ، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي الْمَاءَ فَحَمِدَ اللهَ النَّبِيُّ ﷺ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ فَأُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ يُقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ

أَوْ الْمُوقِنُ، فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَاهُ وَاتَّبَعْنَاهُ هُوَ مُحَمَّدٌ ثَلاثاً، فَيُقَالُ: نَمْ صَالِحاً قَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِناً بِهِ، وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ فَيَقُولُ: لا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ.

75. It was related that Asma said: " I visited Aisha while she was praying and said to her: "What is the matter with the people?" She pointed to the sky and I saw the people praying. Aisha said: "Glory be to God." I said to her: "Is there a sign?" She nodded her head meaning: "Yes." Then I stood in prayer for the eclipse until I almost lost consciousness and later I poured water on my head. After the prayer The Prophet (Prayers & peace be upon him) thanked and praised God and then said: "I have just seen what I have never seen before of Paradise and Hell. I have been inspired that you will endure trial in your graves and these trials will be like the trials of the Anti-Christ or similar to them. You will be asked: "What do you know of The Prophet (Prayers & peace be upon him)?" Then the true believer will reply: "He is Mohammed the Messenger of God who came to us with clear proof and guidance so we accepted his message and followed him. And he is Mohammed." And he will repeat it three times. Then the angels will say to him: "Sleep in peace as we have ascertained that you are a true believer." But the hypocrite or doubter will reply: "I do not know, but I heard the people saying something and so I repeated it."

٧٦- عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ اللهُ عَنْهُ أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِهَا. فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلاَ أَخْبَرْتِنِي. فَرَكِبَ إِلَى رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: كَيْفَ وَقَدْ قِيلَ!. فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجاً غَيْرَهُ.

76. It was related that Uqba ibn Al Harith said that he had married the daughter of Abi Ihab ibn Aziz. Later on a woman came to him and said: "I have suckled Uqba and the woman whom he married at my breast." Uqba said to her: "I did not know you had nursed me nor had you told me." Then he rode over to see the Messenger of God in Madinah and asked him about it. The Prophet (Prayers & peace be upon him) said: "How can you keep her as your wife when you have been told she is your foster sister?" So Uqba divorced her and she married another man.

٧٧- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى رَسُولِ اللهِ ﷺ يَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذلكَ الْيَوْمِ مِنَ الْوَحْيِ وغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذلك فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ فَضَرَبَ بَابِي ضَرْباً شَدِيداً فَقَالَ: أَثَمَّ هُوَ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ، فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ قَالَتْ: لاَ أَدْرِي، ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ فَقُلْتُ -وَأَنَا قَائِمٌ-: أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: لاَ، فَقُلْتُ: اللهُ أَكْبَرُ.

77. It was related that Umar said: "My Ansari neighbour from Bani Umayyah ibn Zaid who used to live at Awali al Madinah and I used to visit The Prophet (Prayers & peace be upon him) in turn. He used to go one day and I the next. When I went I used to bring back the news of that day regarding the Divine Inspiration and other matters, and when he went he did the same for me. Once my Ansari friend, returning from his turn with The Prophet (Prayers & peace be upon him), knocked violently at my door and asked if I was in." I was shocked and came out to him. He said: "Today a great thing has happened." I went to Hasfa and saw her weeping so I asked her: "Did the Messenger

of God divorce you all?" She replied: "I do not know." Then I entered upon The Prophet (Prayers & peace be upon him) and asked him while standing: "Have you divorced your wives?' The Prophet (Prayers & peace be upon him) replied in the negative. At which I said: "God is great."

٧٨- عَنْ أَبِى مَسْعُودٍ الأَنْصَارِىِّ رَضِىَ الله عَنْهُ قَالَ: قَالَ رَجُلٌ: يَارَسُولَ الله لاَ أَكَادُ أُدْرِكُ الصَّلاَةَ مِمَّا يُطَوِّلُ بِنَا فُلاَنٌ. فَمَا رَأَيْتُ النَّبِىَّ ﷺ فِى مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْ يَوْمِئِذٍ فَقَالَ: أَيُّهَا النَّاسُ إِنَّكُمْ مُنَفِّرُونَ فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الحَاجَةِ.

78. It was related that Abu Mas'ud Al Ansari said: "Once a man said to the Messenger of God: 'O Messenger of God! I may not attend the compulsory congregational prayers prayer because the Imam prolongs the prayer when he leads us.' He added: 'I never saw The Prophet (Prayers & peace be upon him) more vehement in giving advice than on that day.' The Prophet (Prayers & peace be upon him) said: 'O people! Some of you may make others dislike good deeds. So whoever leads the people in prayer should shorten it because among them are the sick, the weak and the needy'."

٧٩- عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِىِّ رَضِىَ الله عَنْهُ أَنَّ النَّبِىَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ، فَقَالَ: اعْرِفْ وِكَاءَهَا، أَوْ قَالَ: وِعَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً ثُمَّ اسْتَمْتِعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ، قَالَ: فَضَالَّةُ الإِبِلِ؟ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ قَالَ: احْمَرَّ وَجْهُهُ، فَقَالَ: مَالَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا تَرِدُ الْمَاءَ وَتَرْعَى الشَّجَرَ فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا. قال: فَضَالَّةُ الغَنَمِ؟ قَالَ: لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ.

79. It was related that Zaid ibn Khalid al Juhani said that a man asked The Prophet (Prayers & peace be upon him) about picking up something which someone else had lost. The Prophet (Prayers & peace be upon him) replied: "Identify and remember its tying material and its container and make announcement about it for a year, then use it but return it to its owner if he comes for it." Then the person asked about a lost camel and The Prophet (Prayers & peace be upon him) became angry and said: "You have no business with it as it has its water container and its feet and it will reach water and eat from the trees until its owner finds it." Then the man asked about a lost sheep. The Prophet (Prayers & peace be upon him) replied: "It is either for you, for your brother or for the wolf."

٨٠- عَنْ أَبِى مُوسى رَضِىَ الله عَنْهُ قَالَ: سُئِلَ النَّبِىُّ ﷺ عَنْ أَشْيَاء كَرِهَهَا فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ ثُمَّ قَالَ: سَلُونِى عَمَّا شِئْتُمْ. قَالَ رَجُلٌ: مَنْ أَبِى؟ قَالَ: أَبُوكَ حُذَافَةُ، فَقَامَ آخَرُ فَقَال: مَنْ أَبِى يَا رَسُولَ الله؟ قَالَ: أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ، فَلَمَّا رَأَى عُمَرُ مَا فِى وَجْهِهِ قَالَ: يَاَ رَسُولَ الله إنَّا نَتُوبُ إلَى الله عَزَّ وَجَلَّ.

80. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) was asked about his dislikes, but when the questioners insisted, The Prophet (Prayers & peace be upon him) became angry. He then said to the people: "Ask me about anything you like." A man asked: "Who is my father?" The Prophet (Prayers & peace be upon him) replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Messenger of God?" He replied: "Your father is Salim Maula of Sheba." So when Umar saw that The Prophet (Prayers & peace be upon him) was angry he said: "O Messenger of God, we repent to God."

٨١- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاثًا حَتَّى تُفْهَمَ عَنْهُ وَإِذَا أَتَى على قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ ثَلاثاً.

81. It was related that Anas said that whenever The Prophet (Prayers & peace be upon him) spoke on a matter he used to repeat what he said three times so that the people could understand fully and whenever he asked permission to enter, he used to knock three times with a greeting.

٨٢- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: ثَلاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ الله تَعَالَى وَحَقَّ مَوَالِيهِ، ورَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطَؤُهَا فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ.

82. It was related that Abi Musa said that the Messenger of God said: "Three people will be given a double reward, a person of the people of the Scriptures who believed in his prophet and then believed in the Prophet Mohammed, (Prayers & peace be upon him) the slave who discharged his duties to God and to his master, the master of a female slave who taught her good manners and educated her in the best possible way and frees her and then marries her."

٨٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ خَرَجَ وَمَعَهُ بِلالٌ فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ وَبِلالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ.

83. It was related that ibn Abbas said: "Once the Messenger of God came out accompanied by Bilal. He went toward some women thinking that they had not heard his speech. So he ad-

monished them and ordered them to pay charity. At this the women started to give alms, some donated their earrings, some gave their rings and Bilal collected them in the corner of his garment.

٨٤- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لاَ يَسْأَلَنِى عَنْ هَذَا الحَدِيثِ أَحَدٌ أَوَّلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِى يَوْمَ الْقِيَامَةِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ.

84. It was related that Abu Huraira said: "O Messenger of God! Who will be the lucky person who will gain your intercession on the Day of Resurrection?" The Messenger of God said: "O Abu Huraira! I knew that no one will ask me of this before you as I know your eagerness to know Hadith. The lucky person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart: 'There is no god but God'."

٨٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللهَ لاَيَقْبِضُ الْعِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِماً اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالاً فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا.

85. It was related that Abd Allah Ibn Amr ibn Al A'as said that: 'I heard the Prophet (Prayers and peace be upon him) say: "God does not take away knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till none of them (religious learned men) remain, then people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge.

So they will go astray and will lead the people astray."

٨٦- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْماً مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْماً لَقِيَهُنَّ فِيهِ فَوَعَظَهُنَّ وَأَمَرَهُنَّ فَكَانَ فِيمَا قَالَ لَهُنَّ: مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاثَةً مِنْ وَلَدِهَا إِلاَّ كَانَ لَهَا حِجَابٌ مِنَ النَّارِ، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: وَاثْنَيْنِ، قَالَ: وَاثْنَيْنِ. وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ لَمْ يَبْلُغُوا الْحِنْثَ.

86. It was related that Abu Sa'id Al Khudri said: "Some women asked The Prophet (Prayers & peace be upon him) to allocate a day for them as the men were taking all his time. At that he promised them one day for religious lessons and commandments. Once during such a lesson The Prophet (Prayers & peace be upon him) said: "A woman whose three children die will be shielded by them from the Hell Fire." At that a woman asked: "If only two die?" He replied: "Even two will shield her from the Hell Fire." Also it was related that Abu Huraira said: "Three childern".

٨٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حُوسِبَ عُذِّبَ، قَالَتْ عَائِشَةُ:

فَقُلْتُ: أَوَ لَيْس يَقُولُ اللهُ عَزَّ وَجَلَّ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيراً﴾ فَقَال: إِنَّمَا ذَلِكَ الْعَرْضُ وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكْ.

87. It was related that Aisha said that The Prophet (Prayers & peace be upon him) said: "Whoever is called to reckoning will surely be punished." She said: "Didn't God say: 'Surely he shall have a lenient reckoning.' The Prophet (Prayers & peace be upon him) replied: "This means only at the calling to account

but whoever is questioned regarding it will surely be at a loss."

٨٨- عَنْ أَبِي شُرَيْحٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَوْمَ الْفَتْحِ يَقُولُ قَوْلاً سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، حَمِدَ اللهَ تَعَالَى وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ مَكَّةَ حَرَّمَهَا اللهُ تَعَالَى وَلَمْ تُحَرِّمْهَا النَّاسُ فَلاَ يَحِلُّ لاِمْرِىءٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً وَلاَ يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَقُولُوا إِنَّ اللهَ تَعَالَى قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغْ الشَّاهِدُ الْغَائِبَ.

88. It was related that Abi Shuraih said: "I heard The Prophet (Prayers & peace be upon him) say on the morning of the day of the conquest of Makkah. My ears heard and my heart comprehended and I saw him with my own eyes when he spoke. He glorified and praised God and then said: "God and not the people has made Makkah a sanctuary. So any one who believes in God and the Last Day should not spill blood in it nor cut down its trees. If anyone argues that fighting is permitted in Makkah because The Prophet (Prayers & peace be upon him) fought in Makkah, say that God permitted The Prophet (Prayers & peace be upon him) but He did not permit you, it was only permitted for me for one hour of a day, then its sanctity was restored, so its sanctity today is as it was yesterday. Let those present convey this to those who are absent."

٨٩- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

89. It was related that Ali said: "I heard The Prophet (Prayers & peace be upon him) saying: 'Do not attribute things to me untru-

ly, for whoever lies concerning me will surely enter the Hell Fire'."

٩٠- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

90. It was related that Salama said: "I heard The Prophet (Prayers & peace be upon him) say: 'Whoever attributes things to me which I have not said will surely enter the Hell Fire'."

٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

91. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Call yourselves after my name but do not use my epithet. And whoever sees me in a vision then he has seen me, as Satan cannot impersonate me. And whoever attributes a lie to me will enter the Hell Fire."

٩٢- وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ أَوْ الْقَتْلَ وَسَلَّطَ عَلَيْهِمْ رَسُولَ اللهِ ﷺ وَالْمُؤْمِنِينَ، أَلاَ فَإِنَّهَا لاَ تَحِلُّ لأَحَدٍ قَبْلِي، وَلاَ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلاَ وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ لاَيُخْتَلَى شَوْكُهَا وَلاَ يُعْضَدُ شَجَرُهَا وَلاَ تُلْتَقَطُ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُعْقَلَ وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللهِ، فَقَالَ: اكْتُبُوا لأَبِي فُلاَنٍ، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلاَّ الإِذْخِرَ يَارَسُولَ اللهِ فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ النَّبِيُّ ﷺ: إِلاَّ الإِذْخِرَ.

92. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God withheld killing (or elephant)

in Makkah, but permitted The Prophet (Prayers & peace be upon him) and the believers with me, but it was not permitted to anyone before me nor will it be permitted to anyone after me, and it was only permitted to me for one hour of a day. It is indeed a sanctuary where it is forbidden to uproot its thorny scrubs or cut its trees or to pick its fallen fruit, except by one who seeks to return it to its owner. And if someone is killed it is the right of his closest relative to choose one of the two - either to demand blood money or retaliation." A man from Yemen said: "O Messenger of God, write that down for me." The Prophet (Prayers & peace be upon him) ordered his companions to write it for him. Then a man from Quraish said: "Except al-Idhkhir (a fragrant grass) O Messenger of God, as we use it in our homes and graves." So The Prophet (Prayers & peace be upon him) said: "Except al-Idhkhir, Except al-Idhkhir."

٩٣- عن ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ ﷺ وَجَعُهُ قَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَاباً لاَ تَضِلُّوا بَعْدَهُ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنَّ النَّبِيَّ ﷺ غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللهِ تَعَالَى حَسْبُنَا، فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ، فَقَالَ: قُومُوا عَنِّي، وَلاَ يَنْبَغِي عِنْدِي التَّنَازُعُ.

93. It was related that Ibn Abbas said: "When the Prophet's (Prayers & peace be upon him) ailment worsened he said: "Bring me paper and I will dictate a statement to you and thereafter you will not go astray." But Umar said: "The Prophet (Prayers & peace be upon him) is seriously ill and we have the Book of God with us and that is sufficient." But the Companions of The Prophet (Prayers & peace be upon him) differed about this and there was much argument. At that The Prophet (Prayers & peace be upon him) said to them: "Go away, it is not right for you to

quarrel in my presence." Ibn Abbas came out saying: "It was most unfortunate that the Messenger of God was prevented from writing that statement for them because of their disagreement and disturbance."

٩٤- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَت: استَيْقَظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَة، فَقَالَ: سُبْحَانَ الله! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ! وَمَاذَا فُتِحَ مِنَ الخَزَائِنِ! أَيْقِظُوا صَوَاحِبَ الحُجَرِ، فَرُبَّ كاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ فِى الآخِرَةِ.

94. It was related that Umm Salama said: "One night the Messenger of God awoke and said: "Glory be to God! How many temptations have descended tonight and how many lockers have been opened! Go and awake those sleeping in the rooms. (His wives). A woman who dresses indecently in this life may be naked in the Hereafter."

٩٥- عَنْ عَبْدِ الله بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: صَلَّى بِنَا رَسُولُ الله ﷺ الْعِشَاءَ فِى آخِرِ حَيَاتِه، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: أَرَأَيْتَكُمْ لَيْلَتَكُمْ هذِهِ؟ فَإِنَّ عَلى رَأْسِ مِائَة سَنَة مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ [أى من الحاضرين].

95. It was related that Abd Allah Ibn Umar said: "Once The Prophet (Prayers & peace be upon him) led us in the Evening prayer during the last days of his life and after completing it he said: 'Do you realise what this night is? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night'."

٩٦- عَنِ ابْنِ عَبَّاس رَضِيَ الله عَنْهُمَا قَالَ: بِتُّ فِى بَيْتِ خَالَتِى مَيْمُونَةَ بِنْتِ الحَارِث زَوْجِ النَّبِىِّ ﷺ، وَكَانَ النَّبِىُّ ﷺ عِنْدَهَا فِى لَيْلَتِهَا، فَصَلَّى النَّبِىُّ ﷺ الْعِشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِه، فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ ثُمَّ قَالَ: نَامَ الْغُلَيِّمُ أَوْ كَلِمَةٌ تُشْبِهُهَا ثُمَّ قَامَ

فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِى عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ خَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

96. It was related that Ibn Abbas said: "I stayed overnight at the house of my aunt Maimuna bint al-Harith, the wife of The Prophet (Prayers & peace be upon him), while The Prophet (Prayers & peace be upon him) was there with her during her night turn. The Prophet (Prayers & peace be upon him) offered the evening prayer and returned home and after having prayed four Rak'at he slept. Later on he got up at night and then asked: 'Has the child slept' (or something similar). Then he got up to pray and I stood at his left side but he made me stand to his right and offered five Rak'at followed by two more Rak'at. Then he slept and I heard him sleeping deeply and then he left for the dawn prayer."

٩٧- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: إِنَّ النَّاسَ يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ وَلَوْلاَ آيَتَانِ فِي كِتَابِ اللهِ مَاحَدَّثْتُ حَدِيثاً، ثُمَّ يَتْلُو ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِى الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩) إِلاَّ الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾ إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِى أَمْوَالِهِم، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللهِ ﷺ لِشِبَعِ بَطْنِهِ، وَيَحْضُرُ مَا لاَ يَحْضُرُونَ وَيَحْفَظُ مَا لاَ يَحْفَظُونَ.

97. It was related that Abu Huraira said: "People say that I have related many Hadiths, had it not been for two verses in the Qur'an, I would not have related a single Hadith, and those verses are: "Surely those who conceal the manifest Revelations and the

guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by God and by those who curse * Except those who repent and amend themselves, and make known the Truth, to them I turn in Mercy, indeed I am the Relenting the All Merciful." Our brethren of the Muhajirin occupied themselves in the market with business deals and our Ansari brothers were busy with their property. But I stayed close to the Messenger of God in order to be able to eat and I attended that which they did not attend and I memorised that which they did not put to memory."

٩٨- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثاً كَثِيراً أَنْسَاهُ، قَالَ: ابْسُطْ رِدَاءَكَ فَبَسَطْتُهُ، فَغَرَفَ بِيَدَيْهِ ثُمَّ قَالَ: ضُمَّهُ فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئاً بَعْدَهُ.

98 It was related that Abu Huraira said: "I said: 'O Messenger of God, I hear many Hadith from you but I forget them.' He said: 'Spread your garment out.' So I outspread it and The Prophet (Prayers & peace be upon him) made a scooping movement with his hands and emptied them upon my outspread garment and told me wrap it around my body. I did so and after that I never forgot anything."

٩٩- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ وِعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هذَا الْبُلْعُومُ.

99. It was related that Abu Huraira said: "I have memorised two kinds of knowledge from the Messenger of God. One I have already told you of and the other if I were to relate it my throat would be cut."

١٠٠- عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: اسْتَنْصِتِ النَّاسَ، فَقَالَ: لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

100. It was related that Jarir said that The Prophet (Prayers & peace be upon him) said on the Farewell Pilgrimage: "Let the people keep quiet and listen." Then he said: "Do not revert to disbelief after me, striking the necks of each other."

١٠١- عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَامَ مُوسَى النَّبِيُّ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَى اللهِ، فَأَوْحَى اللهُ إِلَيْهِ إِنَّ عَبْداً مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ: يَارَبِّ وَكَيْفَ بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتاً فِي مِكْتَلٍ، فَإِذَا فَقَدْتَهُ فَهُوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ وَحَمَلاَ حُوتاً فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُؤُوسَهُمَا فَنَامَا، فَانْسَلَّ الْحُوتُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَباً، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَباً، فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا، فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً، وَلَمْ يَجِدْ مُوسَى مَسّاً مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ، فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا الَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً، فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ أَوْ قَالَ: تَسَجَّى بِثَوْبِهِ، فَسَلَّمَ مُوسَى، فَقَالَ الْخَضِرُ: وَأَنَّى بِأَرْضِكَ السَّلاَمُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكَهُ اللهُ لاَ أَعْلَمُهُ، قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً، فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ لَيْسَ لَهُمَا سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا، فَعُرِفَ الْخَضِرُ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ نَقْرَةً أَوْ نَقْرَتَيْنِ مِنَ الْبَحْرِ، فَقَالَ الْخَضِرُ: يَا مُوسَى مَا

نَقص عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ الله إلاَّ كَنَقْرَةِ هذَا الْعُصْفُورِ فِـي الْبَحْرِ، فَعَمَدَ الخَضِرُ إلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ، فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا، قَالَ: أَلَمْ أَقُل إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، فَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَاناً، فَانْطَلَقَا فَإِذَا بِغُلاَمٍ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الخَضِرُ بِرَأْسِهِ مِنْ أَعْلاَهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ، فَقَالَ مُوسَى: أَقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ، قَالَ: أَلَمْ أَقُلْ لَكَ إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، فَانْطَلَقَا حَتَّى إذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ، قَالَ الخَضِرُ بِيَدِهِ فَأَقَامَهُ فَقَالَ مُوسَى: لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْراً، قَالَ: هذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، قَالَ النَّبِيُّ ﷺ: يَرْحَمُ الله مُوسى لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا.

101. It was related that Ubayy Ibn Ka'b said that The Prophet (Prayers & peace be upon him) said: "The Prophet Moses once arose and addressed the Children of Israel. They asked him: 'Who is the most learned man among the people?' He replied: 'I am the most learned.' God rebuked Moses because he did not attribute the knowledge to Him. So God revealed to him: 'There is a servant of Mine at the confluence of the two seas who is more learned than you.' Moses said: 'O my Lord how can I meet him?' God said: 'Take a fish in a large basket and you will find him at the place where you will lose the fish'. So Moses set off with his page, Yusha ibn Nun and he carried the fish in a large basket until they reached a rock where they slept. The fish jumped out of the basket and it took its way into the sea in a straight course and that was an amazing thing for Moses and his page to see. So they continued on for the remainder of the night and day. In the morning Moses told his page: 'Bring us our meal, we have encoun-

tered much weariness on this our journey.' Moses had not become tired until he had passed the place he had been told about. His page said: 'Did you see when we took refuge at the rock, then I forgot the fish, and nothing made me forget it but Satan, and it took its way into the sea, what a wonder!' Moses said: 'This is what we were seeking!' And so they returned retracing their footsteps. Then they found a man sleeping covering himself with a garment. Moses said: 'Peace be upon you.' Al Khidr replied: 'Where is the peace in your land?' Moses said: 'I am Moses.' So he said: 'Moses of the Children of Israel?' He said; 'Yes.' Moses said to him: 'Shall I follow you so that you may teach me of what you have been taught of right knowledge?' He said: 'O Moses, surely you will not be able to bear with me patiently, and how should you bear patiently that which you have never encompassed in your knowledge?' He said: 'If God pleases, you will find me patient, and I shall not disobey you in any matter.' They set off walking along the sea shore as they did not have a ship. Then a ship passed by and they asked the crew to take them on board, they recognised Al Khidr and took them aboard without fare. Then a sparrow came and stood on the edge of the ship and dipped its beak once or twice into the sea. Al Khidr said: 'O Moses, my knowledge and your knowledge have not decreased God's knowledge except as by as much as this sparrow has decreased the sea water with its beak.' Al Khidr deliberately removed two planks of wood from the ship and made a hole in it. Moses said: 'The people carried us without fare and now you have made a hole in it so as to drown those in it. You have indeed done a grievous thing.' He said: 'Did I not say that you would not be able to bear with me pa-

tiently?' Moses said: 'Excuse me that I forgot, and do not make it difficult for me.' This was the first time Moses excused himself with his forgetfulness. So they departed, until, when they met a boy playing with other children, Al Khidr severed his head from his body with his hand. Moses said: 'Have you killed an innocent soul, who had not killed any soul? You have indeed done evil thing.' He said: 'Did I not say to you that you would not be able to bear with me patiently?' Ibn Uyena said: 'This is correct.' So they departed, until, when they reached the people of a town, they asked them for food, but they refused to give them hospitality. There they found a wall about to collapse, so he built it up. He said: ' Al Khidr built it up with his hands', He said 'Al Khidr built it up with his hands'. Moses said: 'If you had wished you could surely have exacted payment for that.' He said, 'This is where you and I will part.' The Prophet (Prayers & peace be upon him) said: "May God have mercy upon Moses, we wish that he had been patient so that he would have been able to relate to us more."

١٠٢- عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إِلَى النَّبِىِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ مـا الْقِتَالُ فِى سَبِـيلِ اللهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبـاً وَيُقَاتِلُ حَمِيَّةً!، فَقَالَ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِىَ الْعُلْيَا فَهُوَ فِى سَبِيلِ اللهِ.

102. It was related that Abu Musa said that a man came to The Prophet (Prayers & peace be upon him) and asked: "O Messenger of God! What kind of fighting is in the cause of God? I ask this because some of us fight because of being enraged and angry and some due to pride and arrogance." The Prophet (Prayers & peace be upon him) raised his head and said:

"He who fights so that the word of God should predominate, then he fights in the cause of God."

١٠٣- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ رَسُولِ اللهِ ﷺ فِي خَرِبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ ، فَقَالَ بَعْضُهُمْ: لاَ تَسْأَلُوهُ لاَ يَجِيءُ فِيهِ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا الْقَاسِمِ مَا الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ فَقُمْتُ. فَلَمَّا انْجَلَى عَنْهُ قَالَ: ﴿ **وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلاَّ قَلِيلاً** ﴾ .

103. It was related that Ibn Mas'ud said: "I was walking with The Prophet (Prayers & peace be upon him) through the ruins of Madinah and while he was reclining against the stalk of a date-palm leaf some Jews passed by. Some of them said to the others: "Ask him about the spirit. Some of them said that they should not ask him such a question as he might give a reply that would displease them. But some of them insisted upon asking and so one of them stood up and asked: "O Abu al Aqasim! What is the soul?" The Prophet (Prayers & peace be upon him) remained silent. I saw he was receiving Divine inspiration so I waited until The Prophet (Prayers & peace be upon him) came out from his state of inspiration. Then The Prophet (Prayers & peace be upon him) said: "And they question you concerning the soul, say: 'The soul is the concern of my Lord, and what you have been given of knowledge is very little'." (Surah 17 verse 85)

١٠٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ مُعَاذٌ رَدِيفَ رَسُولِ اللهِ ﷺ عَلَى الرَّحْلِ فَقَالَ: يَا مُعَاذُ، قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ قَالَ: يَا مُعَاذُ، قَالَ: لَبَّيْكَ يَا رَسُولَ

الله وَسَعْدَيْكَ، ثَلاَثـاً، قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلـهَ إِلاَّ الله وأَنَّ مُحَمَّداً رَسُولُ الله صِدْقاً مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ الله عَلـى النَّار. قَالَ: يَا رَسُولَ الله أَفَـلاَ أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُونَ؟ قَالَ: إِذاً يَتَّكِلُوا، وأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِه تَأَثُّماً.

104. It was related that Anas said: "Once Mu'adh was riding in the company of the Messenger of God, and The Prophet (Prayers & peace be upon him) said: 'O Mu'adh ibn Jabal.' Mu'adh replied: 'Here I am, at your service, O Messenger of God!' Again The Prophet (Prayers & peace be upon him) said: 'O Mu'adh!' Mu'adh said three times 'Here I am, at your service, O Messenger of God!' The Prophet (Prayers & peace be upon him) said: 'There is no one who testifies sincerely that there is no god but God and that Mohammed is His Messenger that God will not save from the Hell Fire.' Mu'adh said: "O Messenger of God! Shall I inform the people of this so that they may have glad tidings?' He replied: 'When the people hear of it they will depend upon it solely.' Just before his death Mu'adh related the above mentioned Hadith out of fear of committing a sin."

١٠٥- عَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهُمَـا قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ رَضِيَ الله عَنْهَا إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَارَسُولَ الله إِنَّ الله لاَ يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلـى المَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا رَأَت المَاءَ، فَغَطَّتْ أُمُّ سَلَمَةَ- يَعْنِي وَجْهَهَا- وَقَالَتْ: يَا رَسُولَ الله وَتَحْتَلِمُ المَرْأَةُ؟ قَالَ: نَعَمْ تَرِبَتْ يَمِينُكَ فَبِمَ يُشْبِهُهَا وَلَدُهَا.

105. It was related that Umm Salama said that Umm Sulaim came to the Messenger of God and said: "Indeed, God is not shy to tell you the truth. Is it obligatory for a woman to wash her body after she has had a wet dream?" The Prophet (Prayers & peace be upon him) replied: "Yes, if she notices a discharge."

Umm Salama then covered her face and asked: "O Messenger of God! Does a woman get a discharge?" He replied: "Yes, may you prosper, and that is why the son resembles his mother."

١٠٦- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً مَذَّاءً، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: فِيهِ الْوُضُوءُ.

106. It was related that Ali said: "I used to get an emotional urethral discharge frequently so I asked Al Miqdad to ask The Prophet (Prayers & peace be upon him) about it, Al Miqdad asked him and he replied: 'One has to perform ablution after it'."

١٠٧- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلاً قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللهِ مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهِلَّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّأْمِ مِنَ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ. قَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ قَالَ: وَيُهِلُّ أَهْلُ الْيَمَنِ مَنْ يَلَمْلَمَ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: وَلَمْ أَفْقَهْ هَذِهِ مِنْ رَسُولِ اللهِ ﷺ.

107. It was related that Abd Allah ibn Umar said: "A man rose up in the mosque and said: 'O Messenger of God! At which place do you order us to assume the garb of the pilgrimage?' The Prophet (Prayers & peace be upon him) replied: 'The residents of Madinah should assume the pilgrim garb from Dhul Hulaifa, the people of Syria from Al Jufa and the people of Nadj from Qarn'." Ibn Umar also said: "The people assert that the Messenger of God also said: 'The residents of Yemen should assume pilgrim garb from Yalamlam'." Ibn Umar used to say: "I

do not remember whether the Messenger of God said the last statement or not."

١٠٨- وعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّ رَجُلاً سأَلَ النَّبىَّ ﷺ مَا يَلْبَس الْمُحْرِمُ؟ قَالَ: لاَ يَلْبَسُ الْقَمِيصَ وَلاَ الْعِمَامَةَ وَلاَ السَّراوِيلَ وَلاَ الْبُرْنُس وَلاَ ثَوْباً مَسَّهُ الْوَرْسُ أَوِ الزَّعْفَرَانُ، فَإِنْ لَمْ يَجِد النَّعْلَيْنِ فَلْيَلْبَس الخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الْكَعْبَيْنِ.

108. It was related that Abd Allah Ibn Umar said that a man asked The Prophet (Prayers & peace be upon him): "What should a Muslim wear when he intends to perform the greater or lesser pilgrimage?" He replied: "He should not wear a shirt, a turban, trousers, a headscarf or a garment scented with saffron or perfume. And if he has no slippers, then he can use leather socks but they should be cut short so as to make the ankles bare."

٤- كتاب الوضوء

١٠٩- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رسُولُ الله ﷺ: لاَ تُقْبَلُ صَلاَةُ مَنْ أَحْدَثَ حَتَّى يَتوضَّأَ، قَالَ رَجلٌ مِنْ حَضْرَمَوْتَ: مـا الحَدَثُ يَا أَبَا هرَيْرَةَ؟ فقَالَ: فُسَاءٌ أَوْ ضُرَاطٌ.

4. The Book of Ablution

109. It was related that Abu Huraira said that the Messenger of God said: "The prayer of a person who does Hadath (has passed urine, faeces or wind) is not accepted until he performs ablution." A person from Hadramout asked Abu Huraira: "What is Hadath?" Abu Huraira replied: "Hadath means the passing of wind from the anus."

١١٠- وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: إنَّ أُمَّتِى يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ.

110. It was related that Abu Huraira said: "I heard the Messenger of God saying: 'On the Day of Resurrection, my followers will be called "Al Ghurr ul Muhajjaiun" from their traces of ablution and whoever can increase the area of his radiance should do so'."

١١١- عَنْ عَبْدِ الله بْنِ يَزِيـدَ الأنـصَارِىِّ رَضِىَ الله عَنْهُ أَنَّهُ شَكَا إلَى رَسُولِ الله ﷺ الرَّجُلَ الَّذِى يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّىْءَ فِى الصَّلاَةِ، فَقَالَ: لاَ يَنْفَتِلْ، أَوْ لاَ يَنْصَرِفْ حَتى

يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً.

111. It was related that Abd Allah bin Zaid Al Ansari asked the Messenger of God about a person who imagined that he had passed wind during his prayer. The Messenger of God replied: "He should not go out of his prayer unless he hears or smells something."

١١٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ، وَرُبَّمَا قَالَ: اضْطَجَعَ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى.

112. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) slept until the sound of his breathing was heard and then got up and prayed."

١١٣- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا قَالَ: دَفَعَ رَسُولُ الله ﷺ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ بِالشِّعْبِ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ، فَقُلْتُ: الصَّلاَةَ يَا رَسُولَ الله، فَقَالَ: الصَّلاَةُ أَمَامَكَ، فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا.

113. It was related that Usama ibn Zaid said that the Messenger of God proceeded from Arafat until he reached the mountain pass where he dismounted, urinated and then performed ablution, but not a full one. He asked The Prophet (Prayers & peace be upon him): "Is it the time for prayer, O Messenger of God?" He replied: "The prayer is ahead of you." He rode on until he reached Al-Muzdalifa where he dismounted and performed a complete ablution. The call for prayer was pronounced and he led the prayer at sunset. Then everyone

made his camel kneel down in his place. Then the call for evening prayer was made and The Prophet (Prayers & peace be upon him) led, and no prayer was offered in between the two prayers."

١١٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، أَخَذَ غَرْفَةً مِنْ مَاءٍ فَتَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَجَعَلَ بِهَا هكَذَا، أَضَافَهَا إِلَى يَدِهِ الأُخْرَى فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى فَغَسَلَ بِهَا يَعْنِي رِجْلَهُ الْيُسْرَى، ثُمَّ قَالَ: هكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَوَضَّأُ.

114. It was related that Ibn Abbas performed ablution and washed his face by scooping up a handful of water, rinsing his mouth and washing his nose with it by sucking in water and then blowing it out. He then took another handful of water and joining both hands washed his face with it, then took another handful of water and washed his right forearm, then he took another and washed his left forearm, and then he wiped over his head and then took another handful of water and poured it over his right foot and washed it and did likewise for the left foot and said: "I have seen the Messenger of God performing ablution in this way."

١١٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الخَلاَءَ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخُبْثِ وَالخَبَائِثِ.

115. It was related that Anas said: " Whenever The Prophet (Prayers & peace be upon him) went to answer a call of na-

ture, he used to say 'O God! I seek refuge in You from all bad and evil'."

١١٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ دَخَلَ الخَلاَءَ قَالَ: فَوَضَعْتُ لَهُ وَضُوءًا، فَقَالَ: مَنْ وَضَعَ هَذَا؟ فَأُخْبِرَ، فَقَالَ: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ.

116. It was related that Ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) entered a lavatory and I placed water there for his ablution. He asked: 'Who placed it here?' He was told who had done so and he said: 'O God! Make him a learned scholar in Religion."

١١٧- عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يُوَلِّهَا ظَهْرَهُ، شَرِّقُوا أَوْ غَرِّبُوا.

117. It was related that Abu Ayub Al Ansari said that the Messenger of God said: "If anyone of you goes out to an open space to answer the call of nature he should neither face nor turn his back in the direction of the Qibla; he should either face east or west."

١١٨- عَنْ عَبْدِ الله بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ وَلاَ بَيْتَ الْمَقْدِسِ، لَقَدِ ارْتَقَيْتُ يَوْماً على ظَهْرِ بَيْتٍ لَنَا فَرَأَيْتُ رَسُولَ الله ﷺ على لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ.

118. It was related that Abd Allah ibn Umar said that the people say: "Whenever you sit to answer a call of nature you should not face the Qibla or Jerusalem." I told them: "Once I went up to the roof of our house and saw the Messenger of God answering the call of nature while sitting on two bricks facing Jerusalem but there was a screen covering him."

١١٩- عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ الله ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ- حِرْصاً علَى أَنْ يَنْزِلَ الْحِجَابُ-، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ الْحِجَابَ.

119. It was related that Aisha said: "The wives of The Prophet (Prayers & peace be upon him) used to go out at night to Al-Manas'a, a vast open place near Madinah, to answer the call of nature." Umar used to say to The Prophet (Prayers & peace be upon him): " Order your wives to wear the veil." But the Messenger of God did not do so. One night Sawda bint Zam'a, the wife of The Prophet (Prayers & peace be upon him), went out at the time of the evening prayer and she was a tall lady. Umar recognised her and said: "I have recognised you, O Sawda!" He said so in the hope that God might reveal an obligation regarding the veil. So God revealed the verses of the veil.

١٢٠- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا خَرَجَ لِحَاجَتِهِ أَجِيءُ أَنَا وَغُلاَمٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ.

120. It was related that Anas Ibn Malik said: "Whenever the Messenger of God went out to answer the call of nature I went along to accompany him together with another boy with a tumbler full of water."

١٢١- عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ، وَإِذَا أَتَى الخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَلاَ يَتَمَسَّحْ بِيَمِينِهِ.

121. It was related that Abu Qatada said that the Messenger of God said: "Whenever you drink water, do not breathe into the drinking vessel, and whenever you go to a lavatory, do not touch your penis nor clean your private parts with your right hand."

١٢٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اتَّبَعْتُ النَّبِيَّ ﷺ وَخَرَجَ لِحَاجَتِهِ فَكَانَ لاَ يَلْتَفِتُ فَدَنَوْتُ مِنْهُ فَقَالَ: ابْغِنِي أَحْجَاراً أَسْتَنْفِضْ بِهَا أَوْ نَحْوَهُ، وَلاَ تَأْتِنِي بِعَظْمٍ، وَلاَ رَوْثٍ، فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي، فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِنَّ.

122. It was related that Abu Huraira said: "I followed The Prophet (Prayers & peace be upon him) when he was going out to answer the call of nature. He used not to look this way or that. So when I approached him he said to me: 'Fetch some stones for me for cleaning the private parts, and do not bring me a bone or piece of dung.' So I brought the stones in the corner of my garment and placed them by his side and then I went away from him. When he had finished he used them."

١٢٣- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلاَثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ فَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: هَذَا رِكْسٌ.

123. It was related that Abd Allah Ibn Mas'ud said: "The Prophet (Prayers & peace be upon him) went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for a third but could not find it. So I took a dried piece of dung and brought it to him. He took the two

stones and threw away the dung and said: 'This is a filthy thing'."

١٢٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً.

124. It was related that ibn Abbas said: "The Prophet (Prayers & peace be upon him) sometimes performed ablution by washing the body parts once."

١٢٥- عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

125. It was related that Abd Allah ibn Zaid Al Ansari said: "The Prophet (Prayers & peace be upon him) sometimes performed ablution by washing the body parts twice."

١٢٦- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ دَعَا بِإِنَاءٍ فَأَفْرَغَ على يَدَيْهِ ثَلاَثَ مَرَّاتٍ فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ فَمَضْمَضَ وَاسْتَنْشَقَ واسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ وَيَدَيْهِ ثَلاَثاً إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهِ .

وَفِي رِوَايَةٍ أَنَّ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: أَلاَ أُحَدِّثُكُمْ حَدِيثاً، لَوْلا آيَةٌ فِي كِتَابِ اللهِ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لاَ يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ وَيُصَلِّي الصَّلاَةَ إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ حَتَّى يُصَلِّيَهَا وَالآيَةُ ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا﴾.

126. It was related that Uthman Ibn Affan asked for a tumbler of water and poured water over his hands and washed them three times and then put his right hand in the water container and rinsed his mouth, he washed his nose by aspirating water into it. Then he washed his face and forearms up to the el-

bows three times, wiped his head and washed his feet up to his ankles three times. Then he said: "The Messenger of God said: 'If anyone performs ablution like this and offers two Rak'at in prayer at which they are not distracted then their past sins will be forgiven'." In another narration, Uthman said: "I am going to tell you of a Hadith which I would not have told you had I not been compelled by a certain verse of the Qur'an, this verse is: 'Surely those who conceal the manifest Revelations and the guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by God and by those who curse.' (Surah 2 verse 159) I heard The Prophet (Prayers & peace be upon him) say: 'Whoever performs ablution perfectly and then offers the compulsory prayer in congregation, God will forgive the sins they committed between that prayer and the next prayer until they offer it'."

١٢٧- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ قَالَ: مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ.

وَعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِى أَنْفِهِ مَاءً ثُمَّ لِيَنْثُرْ وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِى وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِى أَيْنَ بَاتَتْ يَدُهُ.

127. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Whoever performs ablution should clean his nose with water by aspirating water into it and then blowing it out, and whoever cleans his private parts with stones should do it with an odd number of stones."

And it was also related that Abu Huraira said that the Mes-

senger of God said: "Whoever performs ablution should aspirate water into his nose and then blow it out and whoever cleans his private parts with stones should do so with an odd number of stones, and whoever wakes up from sleep should wash his hands before putting them into water for ablution as no one knows where his hands were during sleep."

١٢٨- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَقَدْ قِيلَ لَهُ: رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إلاَّ الْيَمَانِيَّيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إذَا رَأَوْا الهِلاَلَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ، فَقَالَ: أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمَسُّ إلاَّ الْيَمَانِيَّيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعرٌ، وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا، وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

128. It was related that Ibn Umar was asked: "I never saw you touch any corner of the Ka'ba except those facing south and I saw you wearing tanned leather shoes and dyeing your hair with henna. I also noticed that whenever you were in Makkah, while the people put on pilgrim garb on sighting the new moon, you did not put on pilgrim garb until the 8th of Dhul-Hijjah." Abd Allah replied: "Concerning the corners of the Ka'ba, I never saw the Messenger of God touch them except those facing south and regarding the tanned leather shoes, no doubt I saw the Messenger of God wearing tanned shoes and he used to perform ablution while wearing the shoes. So I love to wear similar shoes. And regarding dyeing my hair with henna, no doubt I saw the Messenger of God dyeing his

hair with it and that is why I like to dye it. Regarding the putting on of pilgrim garb, I did not see the Messenger of God put on the garments of pilgrimage until he set off for the Pilgrimage."

١٢٩- عنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِه وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّه.

129. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to like to start from the right side when putting on his shoes, combing his hair and cleaning or washing himself and on doing anything else as well."

١٣٠- عَنْ أَنَسِ بْنِ مَالِك رَضِيَ الله عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَحَانَتْ صَلاَةُ العَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوا، فَأُتِيَ رَسُولُ الله ﷺ بِوَضُوءٍ فَوَضَعَ يَدَهُ فِي ذَلِكَ الإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضؤوا مِنْ عِنْدِ آخِرِهِمْ.

130. It was related that Anas said: "I saw the Messenger of God when the afternoon prayer was due and the people searched for water to perform ablution but could not find any. Finally, water for ablution was brought to the Messenger of God. He put his hand into the container and ordered the people to perform ablution from it. I saw the water springing out from beneath his fingers until all of them had performed their ablution."

١٣١- وَعَنْهُ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ لَمَّا حَلَقَ رَأْسَهُ كانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِه.

131. It was related that Anas said: "When the Messenger of God had his head shaved, Abu Talha was the first to take some of his hair."

١٣٢- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إذَا شَرِبَ الْكَلْبُ فى إنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعاً.

132. It was related that Abu Huraira said: "The Messenger of God said: 'If a dog drinks from your utensils it is essential to wash it seven times."

١٣٣- عَنْ عَبْدَ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: كَانَتَ الْكِلاَبُ تُقْبِلُ وَتُدْبِرُ فِى الْمَسْجِدِ فِى زَمَانِ رَسُولِ اللهِ ﷺ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئاً مِنْ ذلِكَ.

133. It was related that Ibn Umar said: "During the lifetime of The Prophet (Prayers & peace be upon him), the dogs used to urinate and come and go through the mosque, however they never used to urinate in it."

١٣٤- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ يَزَالُ الْعَبْدُ فِى صَلاَةٍ ما دَامَ فِى الْمَسْجِدِ يَنْتَظِرُ الصَّلاَةَ ما لَمْ يُحْدِثْ.

134. It was related that Abu Huraira said: "A person is considered in prayer for as long as he waits for the prayer in the mosque on the condition that he does not do Hadath."

١٣٥- عَنْ زَيْدِ بْنِ خَالِدٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَأَلْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِىَ اللهُ عَنْهُ قُلْتُ: أَرَأَيْتَ إذَا جَامَعَ فَلَمْ يُمْنِ، قالَ عُثْمانُ: يَتَوَضَّأُ كما يَتَوَضَّأُ لِلصَّلاَةِ وَيَغْسِلُ ذَكَرَهُ قَالَ عُثْمانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ فَسَأَلْتُ عَنْ ذلِكَ عَلِيّاً وَالزُّبَيْرَ وَطَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ فَأَمَرُونِى بِذلِكَ.

135. It was related that Zaid ibn Khalid said: "I asked Uthman ibn Affan concerning the engagement in intercourse without the emission of a discharge." Uthman replied: "He should perform ablution as for an ordinary prayer but he must wash his penis." Uthman added: "I heard this from the Messenger of God." I asked Ali, Al Zubair, Talha and Ubayy Ibn Ka'b about it and they too gave the same response."

١٣٦- عَنْ أَبِى سَعِيدٍ الخُدرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ رَسُولُ اللهِ ﷺ: لَعَلَّنَا أَعْجَلْنَاكَ، فَقَالَ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ: إِذَا أُعْجِلْتَ أَوْ قُحِطْتَ فَعَلَيْكَ الْوُضُوءُ.

136. It was related that Abu Sa'id al Khudri said: "The Messenger of God sent for a man of Ansar who came with water dripping from his head. The Prophet (Prayers & peace be upon him) said: "Perhaps we have obliged you to hurry?" The Ansari man replied: "Yes." The Prophet (Prayers & peace be upon him) added: "If you are forced to hurry or you do not discharge, then ablution is due on you."

١٣٧- عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِى سَفَرٍ وَأَنَّهُ ﷺ ذَهَبَ لِحَاجَةٍ لَهُ وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ، وَهُوَ يَتَوَضَّأُ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ على الْخُفَّيْنِ.

137. It was related that Al Mughira ibn Shu'ba said: "I was in the company of the Messenger of God on one of the journeys and he went out to answer the call of nature. I poured water and he performed ablution, he washed his face, forearms, and wiped his wet hand over his head and over his leather footwear."

١٣٨- عَنِ ابْنِ عَبَّاس رَضِىَ اللهُ عَنْهُمَا أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِىِّ ﷺ وَرَضِىَ عَنْهَا وَهِىَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِى عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِى طُولِهَا فَنَامَ رَسُولُ اللهِ ﷺ، حَتَّى إذا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ لِيُصَلِّىَ قَالَ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِى وَأَخَذَ بِأُذُنِى الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ، وَقَدْ تَقَدَّمَ هذَا الحَدِيثُ وَفِى كُلٍ مِنْهُمَا مَا لَيْسَ فِى الآخَرِ.

138. It was related that Abd Allah Ibn Abbas said: "I stayed overnight at the house of my aunt Maimuna, the wife of The Prophet (Prayers & peace be upon him)." He added: "I lay across the bed while the Messenger of God and his wife lay lengthwise of the mattress. The Messenger of God slept until the middle of the night, either a little before or a little after it, and then woke up, rubbing the traces of sleep from his face with his hands. He then recited the last ten verses of Surah Al Imran and got up and went to a hanging waterskin. He then performed the ablution from it and it was a perfect ablution, and then he stood to offer prayer. I too, got up and did as The Prophet (Prayers & peace be upon him) had done. Then I went to stand at his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'at then two Rak'at and two Rak'at and then two Rak'at and then two Rak'at and then two Rak'at, and finally one

Rak'at. Then he laid down again in the bed until the Mu'adhdin came to him at which The Prophet (Prayers & peace be upon him) arose, offered two Rak'at in prayer and went out to lead the dawn prayer."

١٣٩- عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَجُلٌ: أَتَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ قَالَ: نَعَمْ فَدَعَا بِمَاءٍ فَأَفْرَغَ عَلَى يَدِهِ ثُمَّ غَسَلَهَا مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلاثاً ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

139. It was related that Abd Allah ibn Zaid said that a man asked him: "Can you show me how the Messenger of God used to perform ablution?" Abd Allah ibn Zaid replied affirmatively and asked for water. He poured it onto his hands and washed them twice, then he rinsed his mouth three times and washed his nose with water three times by aspirating water into it. He washed his face three times and after that he washed his fore-arms up to the elbows twice and then wiped his wet hands over his head from his forehead to the nape of his neck, and then he washed his feet up to the ankles"

١٤٠- عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ بِالْهَاجِرَةِ فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ فَيَتَمَسَّحُونَ بِهِ، فَصَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

140. It was related that Abu Juhaifa said: "The Messenger of God came to us at noon and water for ablution was brought to him. After he had completed his ablution, the remaining water

was taken by the people and they began to wipe their bodies with it. The Prophet (Prayers & peace be upon him) offered two Rak'at of the noon prayer and then two Rak'at of the afternoon prayer while a spear was there as a marker in front of him."

١٤١- عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الحَجَلَةِ.

141. It was related that Al Sa'ib ibn Yazid said: "My aunt took me to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! This son of my sister has an ailment in his legs.' So he passed his hands over my head and prayed for God's blessings for me, then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, it was like the button of a small tent, or some said like the egg of a partridge."

١٤٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ جَمِيعاً.

142. It was related that Abd Allah ibn Umar said: "During the lifetime of the Messenger of God, men and women used to perform ablution together."

١٤٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَسُولُ اللهِ ﷺ يَعُودُنِي وَأَنَا مَرِيضٌ لاَ أَعْقِلُ فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَعَقَلْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ لِمَنِ الْمِيرَاثُ إِنَّمَا يَرِثُنِي كَلاَلَةٌ، فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

143. It was related that Jabir said: "The Messenger of God came to visit me when I was ill and unconscious. He performed ablution and sprinkled the remaining water on me and I regained consciousness and said: 'O Messenger of God! To whom will my inheritance go as I have neither ascendants nor descendants?' Then the verses concerning inheritance were revealed."

١٤٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَضَرَتِ الصَّلاَةُ فَقَامَ مَنْ كانَ قَرِيباً مِنَ الْمَسْجِدِ وَبَقِيَ قَوْمٌ فَأُتِيَ النَّبِيُّ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ، فِيهِ مَاءٌ فَصَغُرَ الْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ. فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ، قِيلَ: كَمْ كُنْتُمْ؟ قَالَ: ثَمانِينَ وَزِيَادَةً.

144. It was related that Anas said: "It was the time for prayer and those whose houses were near got up and went to their people for ablution, and some people remained sitting. Then a painted stone pot filled with water was brought to the Messenger of God. The pot was small not wide enough to even spread one's hand in, yet all the people performed ablution." We said how many were you? He said: "More than eighty"

١٤٥- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ.

145. It was related that Abu Musa said: "Once The Prophet (Prayers & peace be upon him) asked for a pot of water. He washed his hands and face in it and also spat out into it "

١٤٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ، فَكَانَتْ عَائِشَةُ تُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ بَعْدَمَا دَخَلَ

بَيْتَهُ وَاشْتَدَّ وَجَعُهُ: هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلى النَّاسِ، فَأُجْلِسَ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ تِلْكَ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ ثم خَرَجَ إِلَى النَّاسِ.

146. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) was taken ill and his ailment became severe he asked his wives to permit him to be cared for in my house. They agreed, so The Prophet (Prayers & peace be upon him) came to my house supported by two men with his legs dragging on the ground, between Abbas and another man." Ubaid Allah said: "I told Abd Allah ibn Abbas of what Aisha had said, and ibn Abbas said: 'Do you know who the other man was?' I answered no, Ibn Abbas said: 'He was Ali ibn Abu Talib'." Aisha added: "When The Prophet (Prayers & peace be upon him) came to my house and he was very ill he ordered us to pour seven skins of water over him, so that he might be able to advise the people. So he was seated in a brass tub which belonged to Hafsa, the wife of The Prophet (Prayers & peace be upon him). Then we all began to pour water over him from the water skins until, having done as he had asked, he signaled for us to stop. After that he went out to the people."

١٤٧- عَنْ أَنسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعا بِإِنَاءٍ مِنْ مَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ أَصَابِعِهِ فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ مَا بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ.

147. It was related that Anas said: "The Prophet (Prayers & peace be upon him) asked for water and a shallow pot with a broad base filled with a little water was brought to him, he put his

fingers into it." Anas added: "I noticed water spouting from his fingers." Anas further added: "I reckoned that the number of people who performed ablution from it amounted to seventy or eighty."

١٤٨- وَعَنْهُ قَالَ: كانَ النَّبِىُّ ﷺ يَغْتَسِلُ بِالصَّاعِ إلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ.

148. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to bathe using one to five waterskins of water and used to perform ablution with one waterskin of water."

١٤٩- عَنْ سَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ أَنَّهُ مَسَحَ عَلى الخُفَّيْنِ، وَأَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا سَأَلَ عُمَرَ عَنْ ذلكَ، فَقَالَ: نَعَمْ إذَا حَدَّثَكَ شَيْئاً سَعْدٌ عَنِ النَّبِىِّ ﷺ فَلاَ تَسْأَلْ عَنْهُ غَيْرَهُ.

149. It was related that Sa'd Ibn Abi Waqqas said: "The Prophet (Prayers & peace be upon him) wiped wet hands over his Khuffs." (leather footwear) Abd Allah ibn Umar asked Umar about it. Umar replied affirmatively and added: "Whenever Sa'd relates a Hadith from The Prophet (Prayers & peace be upon him), there is no need to ask anyone other than him about it."

١٥٠- عَنْ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّهُ رَأَى النَّبِىَّ ﷺ يَمْسَحُ عَلَى الخُفَّيْنِ.

150. It was related that Amr Ibn Umaiya Al Damri said: "I saw The Prophet (Prayers & peace be upon him) wiping wet hands over his Khuffs (leather foot wear) and his turban."

١٥١- عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ: دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا.

151. It was related that Al Mughira bin Shu'ba said: "Once I was on a journey in the company of The Prophet (Prayers & peace be upon him) and I moved to take off his khuffs. He ordered me to leave them as he had performed ablution before putting them on. So he wiped his wet hands over them."

١٥٢- عَنْ عَمْرِو بْنِ أُمَيَّةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ، يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى الصَّلاَةِ فَأَلْقَى السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

152. It was related that Amr ibn Umaiya said: "My father said: 'I saw the Messenger of God take a piece of cooked shoulder of mutton and then he was called for prayer. He put his knife down and prayed without repeating ablution'."

١٥٣- عَنْ سُوَيْدِ بْنِ النُّعْمَانِ رَضِيَ اللهُ عَنْهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ أَدْنَى خَيْبَرَ فَصَلَّى الْعَصْرَ ثُمَّ دَعَا بِالأَزْوَادِ فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ رَسُولُ اللهِ ﷺ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

153. It was related that Suwaid Ibn Al-Nu'man said: "In the year of the conquest of Khaybar, I accompanied the Messenger of God until we reached a place near Khaybar where the Messenger of God offered the afternoon prayer and asked for food. Nothing but flour was brought to him, he ordered it to be moistened with water. After The Prophet (Prayers & peace be upon him) and we all had eaten it The Prophet (Prayers & peace be upon him) rose for the evening prayer, rinsed his

mouth with water and we did likewise, and then he prayed without repeating the ablution."

١٥٤- عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ عِنْدَهَا كَتِفاً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

154. It was related that Maimuna said: "The Prophet (Prayers & peace be upon him) ate a piece of shoulder of mutton and then prayed without repeating the ablution."

١٥٥- عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ وَقَالَ: إِنَّ لَهُ دَسَماً.

155. It was related that Maimuna said: "The Messenger of God drank milk, rinsed his mouth and said: 'It has fat'."

١٥٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِس لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ.

156. It was related that Aisha said: "The Messenger of God said: 'If any of you feels drowsy while in prayer you should go to bed and sleep until your slumber is over, because if you pray while you are drowsy you will not know whether you are seeking forgiveness or seeking something bad for yourself."

١٥٧- عَنْ أَنسٍ رَضِيَ اللهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَنَمْ حَتَّى يَعْلَمَ ما يَقْرأُ.

157. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'If any of you feels drowsy while in prayer, you should sleep until you understand what you are saying'."

١٥٨- وَعَنْهُ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ عِنْدَ كُلِّ صَلاَةٍ قَالَ: وَكَانَ يُجْزِيءُ أَحَدَنَا الْوُضُوءُ ما لَمْ يُحْدِثْ.

158. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to perform ablution for every prayer." I asked Anas: 'What did you use to do?' Anas replied: 'We used to pray with the same ablution until we broke it with Hadath'."

١٥٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ أَوْ مَكَّةَ فَسمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِى قُبُورِهِمَا فَقَالَ النَّبِيُّ ﷺ: يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِى كَبِيرٍ ثُمَّ قَالَ: بَلَى كانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ وَكَانَ الآخَرُ يَمْشِى بِالنَّمِيمَةِ، ثُمَّ دَعا بِجَرِيدَةٍ رَطْبَةٍ فَكَسَرَهَا كِسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقِيلَ: يَا رَسُولَ الله لِمَ فَعَلْتَ هذَا؟ فَقَال: لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا ما لَمْ يَيْبَسَا.

159. It was related that Ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) heard the voices of two people who were being tortured in their graves while he was passing through one of the graveyards of Madinah. The Prophet (Prayers & peace be upon him) said: 'These two persons are being tortured for not avoiding a major sin.' The Prophet (Prayers & peace be upon him) then added: 'Yes indeed! One of them never avoided soiling his clothes with urine while the other used to spread lies about.' The Prophet (Prayers & peace be upon him) then asked for a green leaf of a date palm tree and broke it into two and put one piece upon each grave. On being asked why he had done so, he replied: 'I hope that their torture might be lessened until these are dried'."

١٦٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إذا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ.

160. It was related that Anas Ibn Malik said: "Whenever The Prophet (Prayers & peace be upon him) went to answer the call of nature, I used to carry water for him which he used to clean his private parts."

١٦١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ أَعْرَابِيٌّ فِي الْمَسْجِدِ فَبَالَ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ أَوْ ذَنُوباً مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ.

161. It was related that Abu Huraira said: "A Bedouin stood up and started passing water in the mosque. The people grabbed hold of him, but The Prophet (Prayers & peace be upon him) ordered then to leave him and to pour a bucket of water over the place where he had urinated. The Prophet (Prayers & peace be upon him) then said: 'You have been ordered to make things easy and not to make them difficult'."

١٦٢- عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رَضِيَ اللهُ عَنْهَا: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حَجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

162. It was related that Umm Qais Bint Mihsin said: "I brought my young son who had not started eating to the Messenger of God and he took him and let him sit in his lap. The child urinated on the Prophet's (Prayers & peace be upon him) garment, so he asked for water and poured it over the soiling and did not wash it."

١٦٣- عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ قَالَ: أَتَى رَسُولُ اللهِ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا ثُمَّ دَعَا بِمَاءٍ فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

163. It was related that Hudhaifa said: "Once The Prophet (Prayers & peace be upon him) went to an alley which the people used as a closet and passed water while standing. He then asked for water so I brought it to him and he performed ablution."

١٦٤- عَنْ أَسْمَاءَ رَضِىَ اللهُ عَنْهَا قَالَتْ: جَاءَت امْرَأَةٌ إِلَى النَّبِىِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِى الثَّوبِ كَيْفَ تَصْنَعُ؟ قَالَ: تَحُتُّهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ وَتَنْضَحُهُ وَتُصَلِّى فِيهِ.

164. It was related that Asma said: "A woman came to The Prophet (Prayers & peace be upon him) and said: 'If we get menses upon our clothes what should we do?' He replied: 'You should rub the soiled part in water to remove the traces of blood and then rinse it with water, then you can pray in it'."

١٦٥- عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِى حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ: إِنِّى امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: لاَ، إِنَّمَا ذَلِك عِرْقٌ وَلَيْس بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتُك فَدَعِى الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِى عَنْكِ الدَّمَ، ثُمَّ صَلِّى ثُمَّ تَوَضَّئِى لِكُلِّ صَلاةٍ حَتَّى يَجِىءَ ذَلِكَ الْوَقْتُ.

165. It was related that Aisha said: "Fatimah Bint Abi Hubaish came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! I suffer from persistent uterine bleeding and do not become clean, shall I abandon prayer?' The Messenger of God replied: 'No, because it is from a blood vessel and not the menses. So when the real menses begins stop praying until it has finished, wash off the blood and offer your prayers."

١٦٦- وعنها رضى الله عنها قالت: كنت أغسل الجنابة من ثوب النبى ﷺ فيخرج إلى الصلاة وإن بقع الماء فى ثوبه.

166. It was related that Aisha said: "I used to wash the traces of semen from the garments of The Prophet (Prayers & peace be upon him) and he used to go for prayers with traces of water still upon them."

١٦٧- عن أنس رضى الله عنه قال: قدم ناس من عكل أو عرينة فاجتووا المدينة فأمرهم النبى ﷺ بلقاح وأن يشربوا من أبوالها وألبانها. فانطلقوا فلما صحوا قتلوا راعى النبى ﷺ، واستاقوا النعم، فجاء الخبر فى أول النهار فبعث فى آثارهم، فلما ارتفع النهار جىء بهم فأمر بقطع أيديهم وأرجلهم وسمرت أعينهم، وألقوا فى الحرة يستسقون فلا يسقون.

167 . It was related that Anas said: "Some people of the Ukl or Uraina tribe came to Madinah and its climate did not suit them. So The Prophet (Prayers & peace be upon him) ordered them to go to the herd of camels and to drink their milk and urine. So they went as directed and after they had recovered, they killed the Prophet's (Prayers & peace be upon him) shepherd and drove all the camels away. The Prophet (Prayers & peace be upon him) received the news of this early in the morning and he sent men in pursuit. They captured them and brought them back at noontime. He then ordered their hands and feet to be cut off and their eyes to be branded with hot irons. They were put in 'Al Harra' and when they asked for water, no water was given to them."

١٦٨- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّى قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ فِى مَرَابِضِ الْغَنَمِ.

168. It was related that Anas said: "Before the construction of the mosque, The Prophet (Prayers & peace be upon him) offered prayers in the sheep pens."

١٦٩- عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِى سَمْنٍ فَقَالَ: أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوا سَمْنَكُمْ.

169. It was related that Maimuna said: "The Prophet (Prayers & peace be upon him) was asked regarding ghee (clarified butter) into which a mouse had fallen. He said: 'Remove the mouse and throw away the ghee around it and eat the rest'."

١٧٠- عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِى سَبِيلِ اللهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَماً فَاللَّوْنُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمِسْكِ.

170. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The wound a Muslim receives in the cause of God will appear on the Day of Resurrection as it was at the time of its infliction, blood will flow from it and its colour will be the colour of blood but its scent will be of musk'."

١٧١- وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لاَ يَبُولَنَّ أَحَدُكُمْ فِى الْمَاءِ الدَّائِمِ الَّذِى لاَ يَجْرِى ثُمَّ يَغْتَسِلُ فِيهِ.

171. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "You should not urinate in stagnant water and then wash with it."

١٧٢ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَأْتِي بِسَلَى جَزُورِ بَنِي فُلاَنٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ، فَجَاءَ بِهِ، فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ لا أُغْنِي شَيْئاً لَوْ كَانَتْ لِي مَنَعَةٌ، قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيَحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللهِ ﷺ سَاجِدٌ لاَ يَرْفَعُ رَأْسَهُ حَتَّى جَاءَتْهُ فَاطِمَةُ رَضِيَ اللهُ عَنْهَا فَطَرَحَتْهُ عَنْ ظَهْرِهِ فَرَفَعَ رَأْسَهُ، ثُمَّ قَالَ: اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، ثَلاثَ مَرَّاتٍ، فَشَقَّ ذَلِكَ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ ، ثُمَّ سَمَّى: اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ وَشَيْبَةَ بْنِ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُتْبَةَ وَأُمَيَّةَ بْنِ خَلَفٍ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَعَدَّ السَّابِعَ فَنَسِيَهُ الرَّاوِي وَقَالَ: فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللهِ ﷺ صَرْعَى فِي الْقَلِيبِ؛ قَلِيبِ بَدْرٍ.

172. It was related that Abd Allah Ibn Mas'ud said: "Once The Prophet (Prayers & peace be upon him) was offering prayers at the Ka'ba. Abu Jahl was seated with some of his companions. One of them said to the others: 'Who of you will bring me the intestines of a camel of Bani so and so and put them upon the back of Mohammed when he prostrates?' The most depraved of them went and brought them, he waited until The Prophet (Prayers & peace be upon him) prostrated and then placed them on his back between his shoulders. I was watching but was unable to do anything. I wished I had some people with me to repel them. They started laughing and falling upon one another. The Messenger of God was in prostration and he did not lift his head up until Fatimah came and threw the innards away from his back. He raised his head and said three times: 'O God! Punish Quraish.' When The

Prophet (Prayers & peace be upon him) invoked God's wrath against them they were tormented for Abu Jahl and his companions believed that prayers and invocations were accepted in that city. The Prophet (Prayers & peace be upon him) said: 'O God! Punish Abu Jahl, Utba ibn Rabi'a, Shaiba ibn Rabi'a, Al Walid ibn Rabi'a, Umaiyah ibn Khaliaf and Uqba ibn abi Mu'it.' By God in Whose hand is my soul, I saw the dead bodies of those persons who were named by the Messenger of God lying in one of the wells of Badr."

١٧٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ.

173. It was related that Anas said: "The Prophet (Prayers & peace be upon him) once spat on his garment."

١٧٤- عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَأَلَهُ النَّاسُ: بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ رَسُولِ اللهِ ﷺ؟ فَقَالَ: مَابَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ وَأُخِذَ حَصِيرٌ فَأُحْرِقَ فَحُشِيَ بِهِ جُرْحُهُ.

174. It was related that Sahl Ibn Sa'd Al Sa'idi said that the people asked him: "What was the wound of The Prophet (Prayers & peace be upon him) treated with?' Sahl replied: "No one is still living who knows better than I. Ali used to bring water in his shield and Fatimah used to wash the blood off his face. Then a straw mat was burnt and the wound was filled with it."

١٧٥- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ يَقُولُ أُعْ أُعْ وَالسِّوَاكُ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ.

175. It was related that Abi Mousa said: "I came to The Prophet (Prayers & peace be upon him) and saw he was holding a Si-

wak in his hand and cleaning his teeth with it saying: 'Ugh, Ugh' as if he was retching while the Siwak was in his mouth."

١٧٦- عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كانَ النَّبِيُّ ﷺ إذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

176. It was related that Hudhaifa said: "Whenever The Prophet (Prayers & peace be upon him) arose at night, he used to clean his teeth with a Siwak."

١٧٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قالَ: أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ فَجَاءَنِي رَجُلاَنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا.

177. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) said: 'I saw a vision that I was cleaning my teeth with a Siwak and two people came to me. One of them was older than the other and I gave the Siwak to the younger one. I was told that I should give it to the older, and I did so'."

١٧٨- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: إذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ ثُمَّ اضْطَجِعْ على شِقِّكَ الأيْمنِ، ثُمَّ قُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ ما تَكَلَّمُ بِهِ، قَالَ: فَرَدَدْتُهَا على النَّبِيِّ ﷺ فَلَمَّا بَلَغْتُ اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ قُلْتُ: وَرَسُولِكَ، قَالَ: لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

178. It was related that Al Bara' Ibn Azib said: "The Prophet (Prayers & peace be upon him) said to me: 'Whenever you go to bed perform ablution as you do for prayer, lie on your right side and say: O God, I submit to You and entrust all my affairs to You and depend on You for Your blessings both with fear and hope of You. There is no flight from You, and there is no place of refuge except with You. O God! I believe in Your Book which You have revealed and in Your Prophet whom You have sent. So if you die that night you will die in faith. Let these words be your last words." I repeated it before The Prophet (Prayers & peace be upon him) and when I reached: 'O God I believe in Your Book which You have revealed,' I said: 'and Your Messenger'. The Prophet (Prayers & peace be upon him) said: 'No, say: 'Your Prophet whom You have sent'."

٥- كتاب الغسل

١٧٩- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ فَيُخَلِّلُ بِهَا أُصُولَ الشَّعَرِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلاَثَ غُرَفٍ بِيَدَيْهِ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ.

5. The Book of Ghusl
(Ritual Ablution of the whole body)

179. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "Whenever The Prophet (Prayers & peace be upon him) took a bath after Janaba (sexual intercourse) he began by washing his hands and then he performed ablution as he did for prayer. After that he used to put his fingers in the water and comb the roots of his hair with them, and then pour three handfuls of water over his head and then pour water over his whole body."

١٨٠- عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا قَالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وُضُوءَهُ لِلصَّلاَةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الأَذَى ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا، هَذِهِ غُسْلُهُ مِنَ الجَنَابَةِ.

180. It was related that Maimuna, the wife of The Prophet (Prayers & peace be upon him) said: "The Messenger of God per-

formed ablution as he did for prayer except his feet. He washed his private parts and cleansed the discharge and then poured water over his body. He withdrew his feet from that place and then washed them. And thus was his manner of taking the bath of Janaba."

١٨١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرَقُ.

181. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) and I used to wash from one container of water, and from one pot which was called 'Faraq'."

١٨٢- وَعَنْهَا رَضِيَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنْ غُسْلِ رَسُولِ اللهِ ﷺ: فَدَعَتْ بِإِنَاءٍ نَحْوٍ مِنْ صَاعٍ فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا وَبَيْنَهَا وَبَيْنَ السَّائِلِ حِجَابٌ.

182. It was related that Abu Salama said: "Aisha's brother and I went to Aisha and he asked her about the Prophet's (Prayers & peace be upon him) bath. She brought a pot containing water and took a bath and poured it over her head and at that time there was a screen between us and her."

١٨٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ -رَضِيَ اللهُ عَنْهُمَا- أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ الْغُسْلِ فَقَالَ: يَكْفِيكَ صَاعٌ، فَقَالَ رَجُلٌ: مَايَكْفِينِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعَراً وَخَيْرٌ مِنْكَ، ثُمَّ أَمَّهُمْ فِي ثَوْبٍ.

183. It was related that Jabir Ibn Abd Allah some people asked him about ritual cleansing (al Ghusl). He replied: 'One pot is sufficient for you.' A man replied: 'It is not sufficient for me.' So Jabir said: 'One pot was sufficient for one who had longer

hair than yours and who was better than you.' Then Jabir put on his garment and led the prayer."

١٨٤- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثاً، وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

184. It was related that Jubair Ibn Mut'im said that the Messenger of God said: "As for myself, I pour water three times over my head." And he pointed with both his hands.

١٨٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ الجَنَابَةِ دَعَا بِشَيْءٍ نَحْوَ الحِلاَبِ فَأَخَذَ بِكَفَّيْهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ فَقَالَ بِهِمَا عَلَى وَسَطِ رَأْسِهِ.

185. It was related that Aisha said: "Whenever The Prophet (Prayers & peace be upon him) took the bath for Janaba he asked for something like al-Hilab (scent). He would put some in his hand, rub it first over the right side of his head and then over the left and then rub his head with both hands."

١٨٦- وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَحُ طِيباً.

186. It was related that Aisha, the wife of the Prophet, said: "I used to pot scent upon the Messenger of God and he used to visit his wives and in the morning he assumed Pilgrim gard and the fragrance was still exuding from his body."

١٨٧- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهَارِ وَهُنَّ إِحْدَى عَشْرَةَ، وَفِي رِوَايَةٍ تِسْعُ نِسْوَةٍ، قِيلَ: أَوَكَانَ يُطِيقُ ذَلِكَ؟ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلاَثِينَ.

187. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to visit his wives in a round, at the same time during the day and night and they were eleven in number." It was also related that they were nine wives. It was said to Anas: "Did he have the strength for it?" Anas replied: "We used to say that The Prophet (Prayers & peace be upon him) was given the strength of thirty men."

١٨٨- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ.

188. It was related that Aisha said: "It appeared to me as if I saw the glitter of scent in the parting of the Prophet's (Prayers & peace be upon him) hair and he was a Pilgrim."

١٨٩- وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ وَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدَيْهِ شَعَرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

189. It was related that Aisha said: "Whenever the Messenger of God took the bath of Janaba, he cleansed his hands first and performed ablution as if for prayer and then took a bath and rubbed his hair until he felt that all the skin of his head was wet, then he would pour water three times and wash the rest of his body."

١٩٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُقِيمَتِ الصَّلَاةُ وَعُدِّلَتِ الصُّفُوفُ قِيَاماً فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَلَمَّا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ جُنُبٌ فَقَالَ لَنَا: مَكَانَكُمْ ثُمَّ رَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ فَكَبَّرَ فَصَلَّيْنَا مَعَهُ.

190. It was related that Abu Huraira said: "Once the call for prayer

was made and the rows were made straight. The Messenger of God came out and when he stood up at his pulpit, he remembered that he was Junub. So he went to take a bath and then returned with water dripping from his head. He said: "God is Great." And we all offered the prayer with him."

١٩١- وعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وكَانَ مُوسَى يَغْتَسِل وَحْدَهُ، فَقَالُوا: وَاللَّه مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوضَعَ ثَوبَهُ على حَجَرٍ فَفَرَّ الحَجَرُ بِثَوبِه، فَخَرَجَ مُوسَى فِى إِثْرِهِ يَقُولُ: ثَوْبِى يَا حَجَرُ، ثَوْبِى يَا حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا: واللَّه مَا بِمُوسَى مِنْ بَأْسٍ، وَأَخَذَ ثَوبَهُ فَطَفِقَ بِالحَجَرِ ضَرْباً، فَقَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّهُ لَنَدَبٌ بِالحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْباً بِالحَجَرِ.

191 . It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The people of Bani Israel used to bathe naked in full sight of each other. The Prophet Moses used to bathe alone. They said: 'By God! Nothing prevents Moses from bathing with us except that he has a scrotal hernia.' So once Moses went out to bathe and put his clothes over a stone and then the stone rolled off with his clothes. Moses followed the stone saying: 'My clothes, O stone! My clothes, O stone! Until the people of Bani Israel saw him and said: 'By God, Moses has no imperfection in his body.' Moses took his clothes and began to beat the stone." Abu Huraira said: "By God, he struck the stone six or seven times.

١٩٢- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَا أَيُوبُ يَغْتَسِلُ عُرْيَاناً فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَحْتَثِى فِى ثَوْبِه، فَنَادَهُ رَبُّهُ يَا أَيُوبُ: أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى وَعِزَّتِكَ وَلَكِنْ لاَ غِنَى لِى عَنْ بَرَكَتِكَ.

192. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When the Prophet Job (Aiyub) was bathing naked, golden locusts began to fall upon him. Job started to collect them in his clothes. His Lord addressed him: 'O Job! Have I not given you sufficient so that you are not in need of them?' Job replied: 'Yes! By Your Beneficence! But I cannot reject Your blessings'."

١٩٣- عَنْ أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ، فَقَالَ: مَنْ هَذِهِ؟ فَقُلْتُ: أَنَا أُمُّ هَانِيءٍ.

193. It was related that Umm Hani Bint Abi Talib said: "I went to the Messenger of God in the year of the conquest of Makkah and found him bathing while Fatimah was screening him. The Prophet (Prayers & peace be upon him) asked: 'Who is it?' I replied: 'I am Umm Hani'."

١٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، قَالَ: فَانْخَنَسْتُ مِنْهُ، فَذَهَبْتُ فَاغْتَسَلْتُ ثُمَّ جِئْتُ فَقَالَ: أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: كُنْتُ جُنُباً، فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ، فَقَالَ: سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لاَ يَنْجُسُ.

194. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) came across me in one of the streets of Madinah and at that time I was Junub. So I slipped away from him and took a bath. Upon my return The Prophet (Prayers & peace be upon him) said: 'O Abu Huraira! Where have you been?' I replied: 'I was Junub, so I disliked to sit in your company.' The Prophet (Prayers & peace be upon him)

said: 'Glory be to God! A believer never becomes impure'."

١٩٥- عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِىَ اللَّهُ عَنهُ أَنَّهُ سَأَلَ النَّبِىَّ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قالَ: نَعَمْ إذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهْوَ جُنُبٌ.

195. It was related that Ibn Umar said that Umar Ibn al Khattab said: "I asked the Messenger of God: 'Can we sleep while we are Junub?' He replied: 'Yes, if you perform ablution, you can sleep while you are Junub'."

١٩٦- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ.

196. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When a man sits in between his wife's legs and attempts to be intimate with her, a bath is compulsory'."

٦ - كتاب الحيض

١٩٧- عَنْ عـائِشَةَ رَضِيَ اللَّهُ عَنْهَا قـالَتْ: خَرَجْنَا لاَ نَرَى إلاَّ الحَجَّ فَلَمَّا كُنْتُ بِسَرِفٍ حِضْتُ فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وأَنَا أَبْكِي فَقَالَ: مَالَكِ أَنَفِسْتِ؟ قُلْتُ: نَعَمْ، قَالَ: إنَّ هذَا أَمْرٌ كَتَبَهُ اللَّهُ تَعَالَى عـلَى بَنَاتِ آدَمَ فَاقْضِي مـا يَقْضِي الحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ، قالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِه بِالْبَقَرِ.

6. The Book of Menses

197. It was related that Aisha, said: "We set out with the sole intention of performing Pilgrimage and when we reached Sarif, my menses started. The Messenger of God came to me while I was weeping. He said: 'What is the matter with you, have your menses started?' I replied: 'Yes.' He said: 'This is a thing which God has ordained for the daughters of Adam, so do all that the pilgrims do except the circumabulation of the Ka'ba'." Aisha added: "The Messenger of God sacrificed cows on behalf of his wives."

١٩٨- وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حائِضٌ.
وَفِي رِوَايَةٍ وَهُوَ فِي الْمَسْجِدِ يُدْنِي لَهَا رَأْسَهُ وَهْيَ فِي حُجْرَتِهَا فَتُرَجِّلُهُ وَهْيَ حَائِضٌ.

198. It was related that Aisha said: "When I had my menses I used to comb the Messenger of God's hair." It was also related that while the Messenger of God was at Itikaf in the mosque,

he used to place his head near her and she combed his hair while she was sitting in her room when she was menstruating.

١٩٩- وَعَنْهَا رَضِيَ اللَّهِ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَّكِيءُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ.

199. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to lean on my lap and recite Qur'an while I was menstruating."

٢٠٠- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي خَمِيصَةٍ، إِذْ حِضْتُ فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ: أَنفِسْتِ؟ قُلْتُ: نَعَمْ فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

200. It was related that the mother of the believers, Umm Salama said: "While I was laying with The Prophet (Prayers & peace be upon him) under a woolen sheet, my menses started. I slipped away and put on the clothes I used for menses. He said: 'Have your menses started?' I replied: 'Yes.' Then he called me to come and I lay with him under the same sheet."

٢٠١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ كِلَانَا جُنُبٌ، وَكَانَ يَأْمُرُنِي فَأَتَّزِرُ فَيُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ، وَأَنَا حَائِضٌ.

وَفِي رِوَايَةٍ عَنْهَا قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضاً فَأَرَادَ النَّبِيُّ ﷺ أَنْ يُبَاشِرَهَا أَمَرَهَا أَنْ تَتَّزِرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرَهَا وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ.

201. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) and I used to take a bath from one pot while we were Junub, and he used to command me to put on an Izar (underskirt) when I had the menses and he used to fondle me. While in Itikaf, he used to place his head near me and I washed it while I was menstruating." Aisha added: "When any of us (his wives) was menstruating and The Prophet (Prayers & peace be upon him) wished to fondle her, he used to command us to wear the Izar when the period was at its heaviest, and then he used to fondle her." And she said: "None of you could control his sexual desire as The Prophet (Prayers & peace be upon him) could."

٢٠٢- عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فى أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى فَمَرَّ على النِّسَاءِ فَقَالَ: يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّى أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ، فَقُلْنَ: وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ مِنْ إِحْدَاكُنَّ، قُلْنَ: وَمَا نُقْصَانُ عَقْلِنَا وَدِينِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟ قُلْنَ: بَلَى، قَالَ: فَذلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟ قُلْنَ: بَلَى، قَالَ: فذلِكَ مِنْ نُقْصَانِ دِينِهَا.

202. It was related that Abi Sa'id Al Khudri said: "Once the Messenger of God went out to the place of prayer to offer the prayer of Eid al Adha or Al Fitr. Then he passed some women by and said: 'O women! Give charity, I have seen that the majority of the dwellers of the Fire are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone

of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' The women asked: 'And why we are fleeting memory and less in religion, O Messenger of God?' He replied: 'Is not the testimony of a woman half of that of a man?' They said: 'Yes.' He said: 'This is due to her fleeting memory, is not a woman unable to pray or fast when she is menstruating?' The women replied: 'Yes.' He said: 'This is the lessening of her religion'."

٢٠٣- عَنْ عـــائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ اعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ، فَرُبَّمَا وَضَعَتِ الطَّسْتَ تَحْتَهَا مِنَ الدَّمِ.

203. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was in Itikaf (seclusion) and one of his wives joined him while she was menstruating and when she saw the blood flowing, she put a bowl under herself."

٢٠٤- عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلاَ نَكْتَحِلَ، وَلاَ نَتَطَيَّبَ، وَلاَ نَلْبَسَ ثَوْباً مَصْبُوغاً إِلاَّ ثَوْبَ عَصْبٍ وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الجَنَائِزِ.

204. It was related that Um Atiya said: "We were forbidden to mourn for a dead person more than three days except for a husband for whom we were permitted to mourn for four months and ten days. We were not permitted to put khol in our eyes or to wear perfume or to dress in coloured garments except for a dress made of Asb. We were permitted to use light scents when taking a bath after menstruation and we were prohibited from attending the funeral procession."

٢٠٥- عَنْ عائِشَةَ رَضِىَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً سَأَلَتِ النَّبِىَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَمَرَهَا كَيْفَ تَغْتَسِلُ، قَالَ: خُذِى فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِى بِهَا. قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: سُبْحَانَ اللَّهِ تَطَهَّرِى! فَاجْتَذَبْتُهَا إِلَىَّ فَقُلْتُ: تَتَبَّعِى بِهَا أَثَرَ الدَّمِ.

205. It was related that Aisha said: "A woman asked The Prophet (Prayers & peace be upon him) concerning the bath which is taken after cessation of menstruation. The Prophet (Prayers & peace be upon him) instructed her in what she should do and said: 'Purify yourself with a piece of cloth scented with musk.' The woman asked: 'How should I purify myself with it?' He said: "Glory be to God! Purify yourself with it.' I pulled her over to myself and said to her: 'Rub the area soiled with blood with it'."

٢٠٦ - وَعَنْهَا رَضِىَ اللَّهُ عَنْهَا قَالَتْ: أَهْلَلْتُ مَعَ النَّبِىِّ ﷺ فِى حَجَّةِ الْوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الْهَدىَ، فَزَعَمَتْ أَنَّهَا حَاضَتْ وَلَمْ تَطْهُرْ حَتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ هذهِ لَيْلَةُ عَرَفَةَ، وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: انْقُضِى رَأْسَكِ، وَامْتَشِطِى، وَأَمْسِكِى عَنْ عُمْرَتِكِ. فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الحَجَّ أَمَرَ عَبْدَ الرَّحْمنِ لَيْلَةَ الحَصْبَةِ فَأَعْمَرَنِى مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِى الَّتِى نَسَكْتُ.

206. It was related that Aisha said: "During the final Pilgrimage of the Messenger of God I put on the pilgrim garb along with the Messenger of God. I was among those who intended to perform Pilgrimage and Umra (visit) and did not take the sacrificial animal with me. I started my menstruation and was not clean until the night of Arafat. I said: 'O Messenger of God! It is the night of the day of Arafat and I had intended to perform the Pilgrimage with Umra.' The Messenger of God told

me to untie my hair and comb it and to postpone the Umra. I did so and completed the Pilgrimage. On the night of Al Hasba The Prophet (Prayers & peace be upon him) ordered Abd Al Rahman (Aisha's brother) to take me to At-Tanim to put on the pilgrim garb for Umra in place of the Pilgrimage and Umra which I had intended to perform."

٢٠٧- وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ وَسَاقَتِ الحَدِيثَ وَذَكَرَتْ حَيْضَتَهَا، قَالَتْ: وَأَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمنِ إِلَى التَّنْعِيمِ فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيٌ وَلاَ صَوْمٌ وَلاَ صَدَقَةٌ.

207. It was related that Aisha said: "On the 1st of Dhul Hijjah we set off with the intention of performing Pilgrimage. The Messenger of God said: 'If any of you likes to put on the pilgrim garb for Umra he may do so.' I would have put on the pilgrim garb for Umra if I had not brought the sacrificial animal with me. Some of us put on the pilgrim garb for Umra and others put it on for Pilgrimage. I was among those whose assumed the pilgrim garb for Umra. I began menstruation and it continued until the day of Arafat, I complained of this to The Prophet (Prayers & peace be upon him). He told me to postpone my Umra, to untie and comb my hair and to put on the pilgrim garb for Pilgrimage, and I did so. On the night of Hasba, he sent my brother Abd Al Rahman Ibn Abi Bakr with me to At Tanim, where I put on the pilgrim garb for Umra in place of the previous one." Hisham said: "For Umra, no fasting or charity is required."

٢٠٨- وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً قَالَتْ لَهَا: أَتَجْزِي إِحْدَانَا صَلاَتَهَا إِذَا طَهُرَتْ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلاَ يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلاَ نَفْعَلُهُ.

208. It was related that a woman asked Aisha: "Should I offer the prayers which I missed because of menstruation?" Aisha said: "Are you from Huraura. We were with The Prophet (Prayers & peace be upon him) and when we were menstruating he never ordered us to offer them." or Aisha said: "We did not offer them."

٢٠٩- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيثُ حَيْضِهَا وَهِيَ مَعَ النَّبِيِّ ﷺ فِي الخَمِيلَةِ، ثُمَّ قَالَتْ فِي هذِهِ الرِّوَايَةِ: إِنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

209. It was related that Umm Salama said: "I began menstruating while I was lying under a sheet with The Prophet (Prayers & peace be upon him). So I slipped away and put on the garments for menstruation. The Messenger of God asked: 'Are you menstruating?' I replied: 'Yes.' Then he called me over to him and took me with him under the sheet."

٢١٠- عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تَخرُجُ الْعَوَاتِقُ وَذَوَاتُ الخُدُورِ وَالحُيَّضُ وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَيَعْتَزِلُ الحُيَّضُ الْمُصَلَّى، قِيلَ لَهَا: الْحُيَّضُ؟! قَالَتْ: أَلَيْسَ يَشْهَدْنَ عَرَفَةَ وَكَذَا وَكَذَا.

210. It was related that Umm Atiya said: "I heard The Prophet (Prayers & peace be upon him) say: 'The unmarried young virgins and the mature girls who usually remain screened or the young unmarried virgins who often stay screened and the menstruating women should come out and take part in doing

good deeds as well as the religious gathering of the believers but the menstruating women should not approach the place of prayer." It was said to Umm Atiya in surprise: "Did you say the menstruating women?" She replied: "A menstruating woman attends Arafat and other such things, does she not?"

٢١١- وعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

211 . It was related that Umm Atiya said: "We never considered a yellow discharge as an impediment."

٢١٢- عَنْ عائشَةَ زَوْجِ النَّبِيِّ ﷺ ورَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إنَّ صَفِيَّةَ قَدْ حَاضَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟ فَقَالُوا: بَلَى، قالَ: فَاخْرُجِي.

212. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I told the Messenger of God that Safiya bint Huyai was menstruating. He said: 'She may delay us. Did she perform circumambulation of the Ka'ba with you?' We replied: 'Yes.' At that The Prophet (Prayers & peace be upon him) told her to depart."

٢١٣- عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ وَسَطَهَا.

213. It was related that Samura Ibn Jundab said: "The Prophet (Prayers & peace be upon him) offered the funeral prayer for the corpse of a woman who had died in childbirth and he stood by the middle of her body."

٢١٤- عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَكُونُ حائضاً لاَ تُصَلِّى وَهِيَ مُفْتَرِشَةٌ بِحِذَاءِ مَسْجِدِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّى عَلَى خُمْرَتِهِ إِذَا سَجَدَ أَصَابَهَا بَعْضُ ثَوْبِهِ.

214. It was related that Maimuna, the wife of The Prophet (Prayers & peace be upon him), said: "During my menstruation, I never prayed, but I used to sit on the mat beside the mosque of the Messenger of God. He used to offer the prayer on his sheet and when he prostrated his clothing would sometimes touch me."

٧ - كتاب التيمم

٢١٥- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ، انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ، أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ! فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، قَالَ أُسَيْدُ بْنُ الْحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا الْعِقْدَ تَحْتَهُ.

7. The Book of Tayammum

(Ablution without water)

215. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him) said: "We set off with the Messenger of God on one of his journeys until we reached Al-Baida or Dhatul-Jaish, where my necklace broke and was lost. The Messenger of God stayed there to search for it, and so did the

people with him. There was no water at that place so the people went to Abu Bakr Al Siddiq and said: 'Look at what Aisha has done, she has made the Messenger of God and the people stay where there is no water and they have no supplies of water with them.' Abu Bakr came while the Messenger of God was asleep with his head resting upon my thigh, he said to me: 'You have kept the Messenger of God and the people where there is no water and they have no supplies of it with them.' Thus he admonished me and said what God wished him to say and slapped me on my flank with his hand. Nothing kept me from moving from the pain but the presence of the Messenger of God upon my thigh. The Messenger of God rose up at daybreak and there was no water. So God revealed the verses of Tayammum and they all performed ablution without water. Usaid Ibn Hudair said: 'O family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding moved from its place and the necklace was discovered beneath it."

٢١٦- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً.

216. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said: 'I have been given five things which were not given to anyone before me. God has made me victorious by awe for the distance of one month's

journey. The earth has been made as a place for prayer and as a way of performing ablution without water, therefore any of my followers can pray anywhere when the time of prayer is due. The booty has been made lawful for me but it was not lawful for anyone before me. I have been given the right to intercede on the Day of Resurrection. I have been sent to all mankind while before me every prophet was sent only to his nation'."

٢١٧- عَنْ أَبِى جُهَيْمِ بْنِ الحَارِثِ الأَنْصَارِىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَ النَّبِىُّ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِىُّ ﷺ السَّلامَ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

217. It was related that Abu Juhaim Ibn Al Harith Ibn Al Simmah Al Ansari said: "The Prophet (Prayers & peace be upon him) came from the direction of Bir Jamal. A man met him and gave him a greeting. But he did not return the greeting until he first went to a dry mud wall and wiped his hands and his face with its dust and he then returned the greeting."

٢١٨- عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِعُمَرَ بْنِ الخَطَّابِ رَضِىَ اللَّهُ عَنْهُ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِى سَفَرٍ أَنَا وَأَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ فَذَكَرْتُ ذَلِكَ لِلنَّبِىِّ ﷺ فَقَالَ النَّبِىُّ ﷺ: إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا فَضَرَبَ بِكَفَّيْهِ الأَرْضَ وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

218. It was related that Abd Al Rahman Ibn Abza said: "A man came to Umar Ibn Al Khattab and said: 'I became Junub and no water was to be found.' Ammar Ibn Yasir said to Umar: 'Do you remember when you and I were together on a journey and you did not pray but I rolled myself on the ground and

prayed? I told The Prophet (Prayers & peace be upon him) what I had done and he said: 'It would have been sufficient if you had done this.' The Prophet (Prayers & peace be upon him) then rubbed the earth lightly with his hands and then blew off the dust and wiped his hands over his face and hands."

٢١٩- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ الخُزَاعِيِّ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإِنَّا أَسْرَيْنَا حَتَّى إِذَا كُنَّا فِي آخِرِ اللَّيْلِ وَقَعْنَا وَقْعَةً وَلاَ وَقْعَةَ أَحْلَى عِنْدَ الْمُسَافِرِ مِنْهَا فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ، فَكَانَ أَوَّلَ مَن اسْتَيْقَظَ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ عُمَرُ بْنُ الخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ نُوقِظْهُ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، فَإِنَّا لاَ نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ رَجُلاً جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ حَتَّى اسْتَيْقَظَ لِصَوْتِهِ رَسُولُ اللهِ ﷺ، فَلَمَّا اسْتَيْقَظَ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، قَالَ: لاَ ضَيْرَ أَوْ لاَ يَضِيرُ، ارْتَحِلُوا. فَارْتَحَلُوا فَسَارَ غَيْرَ بَعِيدٍ، ثُمَّ نَزَلَ فَدَعَا بِالْوَضُوءِ فَتَوَضَّأَ، وَنُودِيَ بِالصَّلاَةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا انْفَتَلَ مِنْ صَلاَتِهِ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ، قَالَ: مَا مَنَعَكَ يَا فُلاَنُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟ فَقَالَ: أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ، قَالَ: عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ، ثُمَّ سَارَ النَّبِيُّ ﷺ فَاشْتَكَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ، فَنَزَلَ فَدَعَا عَلِيًّا وَرَجُلاً آخَرَ فَقَالَ: اذْهَبَا فَابْتَغِيَا الْمَاءَ، فَانْطَلَقَا فَلَقِيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالاَ لَهَا: أَيْنَ الْمَاءُ؟ فَقَالَتْ: عَهْدِي بِالْمَاءِ أَمْسِ هَذِهِ السَّاعَةَ وَنَفَرُنَا خُلُوفٌ، فَقَالاَ: انْطَلِقِي إِذًا، قَالَتْ: إِلَى أَيْنَ؟ قَالاَ: إِلَى رَسُولِ اللهِ ﷺ، قَالَتْ: الَّذِي يُقَالُ لَهُ الصَّابِيءُ؟ قَالاَ: هُوَ الَّذِي تَعْنِينَ، فَانْطَلِقِي، فَجَاءَا بِهَا إِلَى رَسُولِ اللهِ ﷺ وَحَدَّثَاهُ الْحَدِيثَ، قَالَ: فَاسْتَنْزَلُوهَا عَنْ بَعِيرِهَا، وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ أَوِ السَّطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ الْعَزَالِيَ،

وَنُودِىَ فِى النَّاسِ اسْقُوا وَاسْتَقُوا، فَسَقَى مَنْ سَقَى، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَلِكَ أَنْ أَعْطَى الَّذِى أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ: اذْهَبْ فَأَفْرِغْهُ عَلَيْكَ، وَهِىَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَايْمُ اللَّهِ لَقَدْ أُقْلِعَ عَنْهَا وَإِنَّهُ لَيُخَيَّلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلْئَةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِىُّ ﷺ: اجْمَعُوا لَهَا فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا فَجَعَلُوهَا فِى ثَوْبٍ، وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا، قَالَ لَهَا: تَعْلَمِينَ مَا رَزِئْنَا مِنْ مَائِكِ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِى أَسْقَانَا. فَأَتَتْ أَهْلَهَا وَقَدِ احْتَبَسَتْ عَنْهُمْ، فَقَالُوا: مَا حَبَسَكِ يَا فُلاَنَةُ؟ قَالَتِ: الْعَجَبُ، لَقِيَنِى رَجُلاَنِ فَذَهَبَا بِى إِلَى هَذَا الرَّجُلِ الَّذِى يُقَالُ لَهُ الصَّابِىءُ فَفَعَلَ كَذَا وَكَذَا، فَوَاللَّهِ إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هَذِهِ وَهَذِهِ. وَقَالَتْ بِإِصْبَعِهَا الْوُسْطَى وَالسَّبَّابَةِ فَرَفَعَتْهُمَا إِلَى السَّمَاءِ، تَعْنِى السَّمَاءَ وَالأَرْضَ، أَوْ إِنَّهُ لَرَسُولُ اللَّهِ حَقًّا، فَكَانَ الْمُسْلِمُونَ بَعْدَ ذَلِكَ يُغِيرُونَ عَلَى مَنْ حَوْلَهَا مِنَ الْمُشْرِكِينَ وَلاَ يُصِيبُونَ الصِّرْمَ الَّذِى هِىَ مِنْهُ، فَقَالَتْ يَوْمًا لِقَوْمِهَا: مَا أَرَى أَنَّ هَؤُلاَءِ الْقَوْمَ يَدَعُونَكُمْ عَمْدًا فَهَلْ لَكُمْ فِى الإِسْلاَمِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِى الإِسْلاَمِ.

219. It was related that Imran Ibn Husain al Khuza'e said: "Once we were traveling with The Prophet (Prayers & peace be upon him) and we continued traveling on until the last part of the night and then we halted and slept. There is nothing sweeter than sleep for a traveler in the last part of the night. Only the heat of the sun awoke us and the first to wake up was so and so, then so and so and then so and so and then the fourth person to wake was Umar Ibn al Khattab. And whenever The Prophet (Prayers & peace be upon him) used to sleep, no one would awake him until he arose by himself as no one knew what was being revealed to him in his sleep. So, Umar arose and saw the state of the people. And he was a

strict man, so he said: 'God is Great' and he raised his voice and repeated it until The Prophet (Prayers & peace be upon him) was awoken by it. When he got up, the people told him about what had happened to them. He said: 'There is no harm, go!' So they went away and after covering some distance The Prophet (Prayers & peace be upon him) stopped and asked for some water to perform ablution. He performed ablution and the call to prayer was made and he led the people in prayer. After he had completed the prayer he saw a man sitting aside who had not prayed with them. He asked: 'O so and so! What stopped you from praying with us?' He replied: 'I am Junub and there is no water.' The Prophet (Prayers & peace be upon him) said: 'Perform Tayammum with clean earth and that will suffice you'." Then The Prophet (Prayers & peace be upon him) moved on and the people complained to him of thirst. Then he went down and called someone and Ali, and said to them: "Go and bring water". So they went to look for water and met a woman who was sitting on a camel between two bags full of water. They asked: 'Where can we find water?' She said: 'I was there this time yesterday and my people are behind me.' They asked her to go with them. She said: 'Where to?' They said: 'To the Messenger of God.' She said: 'Do you mean the man who is called the Sabi?' They said: 'Yes, that is the one. So come with us.' They took her to The Prophet (Prayers & peace be upon him) and related the story. He said: 'Help her to dismount.' The Prophet (Prayers & peace be upon him) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the necks of the bags and opened the spouts and the people were called to drink and to give water to the ani-

mals, so they all quenched their thirsts and also gave water to others, and finally The Prophet (Prayers & peace be upon him) gave a pot of water to the person who was in a state of ritual impurity and told him to pour it over his body. The woman was standing by and watching all that they were doing with her water. By God, when her bags were returned to her they looked as if they had more water in them than before. Then The Prophet (Prayers & peace be upon him) ordered us to collect something for her, so dates, flour and Sawiq were collected which came to a good meal and it was placed in a piece of cloth. She was helped on to her camel and the cloth of food was put in front of her and The Prophet (Prayers & peace be upon him) said to her: 'We have not taken your water but God has given water to us.' She returned home late and her relatives asked her: 'O so and so what has delayed you?' She said: 'Something strange! Two men met me and took me to the man who they call the Sabi and he did such a thing, by God he is either the greatest magician between the sky and the earth or he is the Messenger of God.' After that the Muslims used to attack the unbelievers in the vicinity of her dwelling place but they never touched her village. One day she said to her people: 'I think those people leave us purposely. Have you a desire to be Muslim?' They all obeyed her and embraced Islam".

٨ - كتاب الصلاة

٢٢٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو ذَرٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً فَأَفْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدنيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِي مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قُلْتُ لِجِبْرِيلَ: مَنْ هذَا؟ قَالَ: هذَا آدَمُ ﷺ وَهذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَ لِخَازِنِهَا: افْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ فَفَتَحَ، قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمٰوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ، قَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ قَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هذَا؟ قَالَ: هذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قَالَ: هذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ: مَرْحَباً بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قَالَ: هذَا عِيسَى، ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ ﷺ.

وَكَانَ ابْنُ عَبَّاسٍ وَأَبُو حَبَّةَ الأَنْصَارِي يَقُولاَنِ: قَالَ النَّبِيُّ ﷺ: ثُمَّ عَرَجَ بِي حَتَّى

ظَهَرْتُ لِمُسْتَوىً أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ، قَالَ أَنَس بْنُ مَالِك قَالَ النَّبِىُّ ﷺ: فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِى خَمْسِينَ صَلاَةً فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى ﷺ فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلاَةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَقَالَ: هِىَ خَمْسٌ وَهِىَ خَمْسُونَ لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّى، ثُمَّ انْطَلَقَ بِى حَتَّى انْتَهَى بِى إِلَى سِدْرَةِ الْمُنْتَهَى وَغَشِيَهَا أَلْوَانٌ مَا أَدْرِى مَا هِىَ، ثُمَّ أُدْخِلْتُ الجَنَّةَ فَإِذَا فِيهَا حَبَائِلُ اللؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ.

8. The Book of Prayer

220. It was related that Anas Ibn Malik said that Abu Dhar narrated that the Messenger of God said: 'While I was in Makkah the roof of my house was opened and Gabriel descended, opened my chest and washed it with Zam-Zam water. Then he brought a golden tray full of wisdom and faith and poured its contents into my chest and closed it. Then he to took me by the hand and ascended with me to the nearest heaven, on reaching the nearest heaven Gabriel said to the gatekeeper of the heaven: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and we went over to the nearest heaven and there we saw a man sitting with some people on his right and some

on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. Then he said: 'Welcome! O pious Prophet and pious son.' I asked Gabriel: 'Who is that?' He replied: 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of the Fire and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me until he reached the second heaven and he said to its gatekeeper: 'Open.' The gatekeeper said the same to him as the gatekeeper of the first heaven had said and he opened the gate. Anas said: 'Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he did not mention at which heaven there were but he mentioned that he had met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said: 'When Gabriel together with The Prophet (Prayers & peace be upon him) passed by Idris, the latter said: 'Welcome! O pious Prophet and pious brother.' The Prophet (Prayers & peace be upon him) asked: 'Who is he?' Gabriel replied: 'He is Idris'." The Prophet (Prayers & peace be upon him) added: 'I passed by Moses and he said: 'Welcome! O pious Prophet and pious brother.' I asked: 'Who is he?' Gabriel replied: 'He is Moses.' Then I passed by Jesus and he said: 'Welcome! O pious brother and pious Prophet.' I asked: 'Who is he?' Gabriel replied: 'He is Jesus.' Then I passed by Abraham and he said: 'Welcome! O pious Prophet and pious son.' I asked: 'Who is he?' Gabriel replied: 'He is Abraham.'

He also related that Ibn Abbas and Abu Gibba said :"The Prophet (Prayers & peace be upon him) added: 'Then Gabriel

ascended with me to a place where I heard the creaking of pens.' Ibn Hazem and Anas Ibn Malik said: 'The Prophet (Prayers & peace be upon him) said: 'Then God enjoined fifty prayers on my followers, when I returned with this order from God, I passed by Moses who asked me: 'What had God enjoined upon your followers?' I replied: 'He has enjoined fifty prayers upon them.' Moses said: 'Go back to your Lord and seek a reduction, for your followers will not be able to bear it.' I did so and God reduced it to half. When I passed by Moses again and told him of it, he said: 'Go back to your Lord as your followers will not be able to bear it.' So I returned to God and asked for another reduction and He reduced it by half again. Again I passed by Moses and he said to me: 'Go back to your Lord as your followers will not be able to bear it.' So I returned to God and He said: 'These are five prayers and they are all equal to fifty in reward for My word does not change.' I returned to Moses and he told me to go back once again. I replied: 'I feel shy now of asking my Lord again.' Then Gabriel took me until we reached the farthest lote tree which was endued with colours I cannot describe. Then I was admitted into Paradise where I found small tents or walls of pearls and its earth was made of musk."

٢٢١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَرَضَ اللَّهُ تَعَالَى الصَّلاَةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِى الحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَزِيدَ فِى صَلاَةِ الحَضَرِ.

221. It was related that Aisha, the mother of the believers, said: "God enjoined the prayer when He enjoined it, it was two Rak'at only whether at home or travelling. Then the prayers

offered while travelling remained the same but the Rak'at for prayers of non-travelers increased."

٩ - كتاب وجوب الصلاة فى الثياب

٢٢٢- عَنْ عُمَرَ بْنِ أَبِى سَلَمَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ صَلَّى فِى ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

9. The Book of Praying in Garments

222. It was related that Umar Ibn Abi Salama said: "The Prophet (Prayers & peace be upon him) prayed in one garment and crossed its ends."

٢٢٣- عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِى طَالِبٍ رَضِىَ اللَّهُ عَنْهَا: حَدِيثُ صَلاَةِ النَّبِىِّ ﷺ يَوْمَ الْفَتْحِ تَقَدَّمَ.

وَفِى هذِهِ الرِّوَايَةِ قَالَتْ: فَصَلَّى ثَمَانِىَ رَكَعَاتٍ مُلْتَحِفاً فِى ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ: زَعَمَ ابْنُ أُمِّى أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ فُلاَنُ بْنُ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِىءٍ، قَالَتْ أُمُّ هَانِىءٍ: وَذلِكَ ضُحًى.

223. It was related that Umm Hani, the daughter of Abu Talib, said: "I went to the Messenger of God in the year of the conquest of Makkah and found him bathing while his daughter was screening him. I greeted him and he asked: 'Who is she?' I replied: 'I am Umm Hani bint Abi Talib.' He said: 'Welcome! O Umm Hani.' When he had finished bathing he rose and prayed eight Rak'at while wearing a single garment wrapped around his body, and when he completed I said: 'O Messen-

ger of God! My brother has told me that he will kill a person whom I gave shelter to and that person is so and so the son of Hubaira.' The Prophet (Prayers & peace be upon him) said: 'We give refuge to the person whom you have sheltered.' Umm Hani added: 'And that was before noon.'

٢٢٤- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِى ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَوَ لِكُلِّكُمْ ثَوْبَانِ.

224. It was related that Abu Huraira said: "A person asked the Messenger of God about offering prayer in a one piece garment. The Messenger of God replied: 'Have all of you got two garments?'"

٢٢٥- وَعَنْهُ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ يُصَلِّى أَحَدُكُمْ فِى الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ شَىْءٌ.

225. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'None of you should offer prayer in a one piece garment that does not cover the shoulders'."

٢٢٦- وَعَنْهُ رَضِىَ اللَّهُ عَنْهُ قَالَ: أَشْهَدُ أَنِّى سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ صَلَّى فِى ثَوْبٍ وَاحِدٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ.

226. It was related that Abu Huraira said: "I testity that I heard the Messenger of God said: 'Whoever prays in a one piece garment must cross its ends over his shoulders'."

٢٢٧- عَنْ جَابِرٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ مَعَ النَّبِىِّ ﷺ فِى بَعْضِ أَسْفَارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِى فَوَجَدْتُهُ يُصَلِّى وَعَلَىَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا انْصَرَفَ، قَالَ: مَا السُّرَى يَا جَابِرُ؟ فَأَخْبَرْتُهُ بِحَاجَتِى، فَلَمَّا فَرَغْتُ قَالَ: مَا هَذَا

الاشْتِمَالُ الَّذِى رَأَيْتُ؟ قُلْتُ: كَانَ ثَوْبٌ، قَالَ: فَإِنْ كَانَ وَاسِعاً فَالْتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقاً فَاتَّزِرْ بِهِ.

227. It was related that Jabir Ibn Abd Allah said: "When I traveled with The Prophet (Prayers & peace be upon him) on some of his journeys. I went to him at night for a reason and found him praying. At that time I was dressed in a one piece garment which I had covered my shoulders with and I prayed by his side. When he finished the prayer he asked: 'O Jabir! What is the garment I have seen you wear with which you cover your shoulders?' I replied: 'It is a short garment.' He said: 'If the garment is large enough, wrap it around the body to cover the shoulders, and if it is short then use it as a waist wrapper'."

٢٢٨- عَنْ سَهْلٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِىِّ ﷺ عَاقِدِى أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصِّبْيَانِ، وَيُقَالُ لِلنِّسَاءِ لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِىَ الرِّجَالُ جُلُوساً.

228. It was related that Sahl said: "The men used to pray with The Prophet (Prayers & peace be upon him) with their waist wrappers tied around their necks like the boys did, so The Prophet (Prayers & peace be upon him) told the women not to raise their heads until the men were seated in prayer."

٢٢٩- عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِىِّ ﷺ فِى سَفَرٍ قَالَ: يَا مُغِيرَةُ خُذِ الإِدَاوَةَ فَأَخَذْتُهَا فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّى فَقَضَى حَاجَتَهُ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وَضُوءَهُ لِلصَّلاَةِ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى.

229. It was related that Mughira Ibn Shu'ba said: "Once I was travelling with The Prophet (Prayers & peace be upon him) and he said: 'O Mughira! Take this container of water.' I took it and the Messenger of God went far away until he was out of sight. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from beneath it. I poured water and he performed ablution as for prayer and he wiped his wet hands over his leather footwear and then prayed."

٢٣٠- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ: يَا ابْنَ أَخِي لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَهُ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ فَسَقَطَ مَغْشِيًّا عَلَيْهِ فَمَا رُئِيَ بَعْدَ ذَلِكَ عُرْيَانًا.

230. It was related that Jabir Ibn Abd Allah said: "While the Messenger of God was carrying stones with the people of Makkah and building the Ka'ba wearing a waist wrapper, his uncle Al Abbas said to him: 'O my nephew! If you remove your waist wrapper and put it over your shoulders under the stones it would be better for you.' So he took off his waist wrapper and put it over his shoulders, but he fell unconscious and since that he was never seen naked."

٢٣١- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

231. It was related that Abu Sa'id Al Khudri said: "The Messenger of God prohibited the wrapping of the body with a garment too tight to raise its ends or to remove the hands from it. He

also forbade sitting on buttocks with knees close to the abdomen and feet apart while wrapping oneself with a one piece garment without having it cover the private parts."

٢٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعَتَيْنِ: عَنِ اللِّمَاسِ وَالنِّبَاذِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ.

232. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) prohibited two kinds of selling, one in which the deal is concluded if the buyer touches the object without seeing or checking it properly and the other in which the deal is concluded if the seller throws the object towards the buyer without letting him see, touch or check it. And The Prophet (Prayers & peace be upon him) prohibited the tight wrapping in a one piece garment and sitting on the buttocks in it."

٢٣٣- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي تِلْكَ الحَجَّةِ فِي مُؤَذِّنِينَ نُؤَذِّنُ بِمِنًى يَوْمَ النَّحْرِ أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ ﷺ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَة، قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مِنًى يَوْمَ النَّحْرِ، لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

233. It was related that Abu Huraira said: "On the Day of Nahr (slaughtering the sacrificial animals), Abu Bakr sent me together with the other announcers to Mina to make a public announcement: 'No pagan is permitted to perform Pilgrimage after this year and no naked person is permitted to circumambulate the Ka'ba.' The Messenger of God sent Ali to recite Surah Bara'a (Surah 9) to the people, so he made the announcement together with us on the day of Nahr in Mina: 'No pagan

is permitted to perform Pilgrimage after this year and no naked person is permitted to circumambulate the Ka'ba'."

٢٣٤- عَنْ أَنَسِ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّه ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ رَسُولُ اللَّه ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِى طَلْحَةَ فَأَجْرَى نَبِىُّ اللَّه ﷺ فِى زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِى لَتَمَسُّ فَخِذَ نَبِىِّ اللَّه ﷺ ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخِذِه حَتَّى إِنِّى أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِىِّ اللَّه ﷺ فَلَمَّا دَخَلَ الْقَرْيَةَ، قَالَ: اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ، قَالَهَا ثَلاَثاً، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ يَعْنِى الْجَيْشَ، قَالَ: فَأَصَبْنَاهَا عَنْوَةً فَجُمِعَ السَّبْىُ فَجَاءَ دِحْيَةُ فَقَالَ: يَا نَبِى اللَّهِ أَعْطِنِى جَارِيَةً مِنَ السَّبْىِ فَقَالَ: اذْهَبْ فَخُذْ جَارِيَةً، فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَىٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِىِّ ﷺ فَقَالَ: يَا نَبِىَّ اللَّه أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَىَّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ، لاَ تَصْلُحُ إِلاَّ لَكَ، قَالَ: ادْعُوهُ، فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِىُّ ﷺ قَالَ: خُذْ جَارِيَةً مِنَ السَّبْىِ غَيْرَهَا، قَالَ: فَأَعْتَقَهَا النَّبِىُّ ﷺ وَتَزَوَّجَهَا وَجَعَلَ صَدَاقَهَا عِتْقَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً فَقَالَ: مَنْ كَانَ عِنْدَهُ شَىْءٌ فَلْيَجِىءْ بِهِ، وَبَسَطَ نِطَعاً، فَجَعَلَ الرَّجُلُ يَجِىءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِىءُ بِالسَّمْنِ وَأَحْسِبُهُ ذَكَرَ السَّوِيقَ، قَالَ: فَحَاسُوا حَيْساً فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّه ﷺ.

234. It was related that Anas said: "When the Messenger of God invaded Khaybar, we offered the dawn prayer there while it was still dark. The Prophet (Prayers & peace be upon him) rode and Abu Talha rode too with myself behind Abu Talha. The Prophet (Prayers & peace be upon him) passed through the lane of Khaybar quickly and my knee was touching the Prophet's (Prayers & peace be upon him) thigh. He uncovered his thigh and I saw its whiteness. When he entered the

city he said: 'God is Great! Khaybar is ruined, when we approach a hostile nation to fight them evil will be the morning of those who have been warned.' He repeated this three times. The people came out to go to their work And some of them said: "Mohammed has come!' We conquered Khaybar, took captives and booty. Dihya came and said: 'O Messenger of God! Give me a slave girl from the captives.' The Prophet (Prayers & peace be upon him) said: 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and al Nadir and she befits no one but you.' So The Prophet (Prayers & peace be upon him) said: 'Bring him along with her.' So Dihya came with her and when The Prophet (Prayers & peace be upon him) saw her, he said to Dihya: 'Take any other slave girl from the captives.' Anas added: 'The Prophet (Prayers & peace be upon him) then freed her and married her.' Thabit asked Anas: 'O Abu Hamza! What did The Prophet (Prayers & peace be upon him) pay her as dowry?' He said: 'Her freedom was her dowry and then he married her.' Anas added: 'While on the way Umm Sulaim dressed her for marriage and at night she sent her as a bride to The Prophet (Prayers & peace be upon him). So The Prophet (Prayers & peace be upon him) was a bridegroom and he said: 'Whoever has any food should bring it.' He spread out a leather sheet for the food and some brought dates and others brought clarified butter. So they prepared a dish of Hais (meal). And that was the marriage feast of the Messenger of God."

٢٣٥- عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: لَقَدْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّى الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفِّعَاتٍ فِى مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ.

235. It was related that Aisha said: "The Messenger of God used to offer the dawn prayer and some of the believing women covered with their veiling sheets used to attend the dawn prayer with him and then they would return to their homes without being recognised."

٢٣٦- وَعَنْهَا رَضِىَ اللهُ عَنْهَا: أَنَّ النَّبِىَّ ﷺ صَلَّى فِى خَمِيصَةٍ لَهَا أَعْلاَمٌ، فَنَظَرَ إِلَى أَعْلاَمِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قَالَ اذْهَبُوا بِخَمِيصَتِى هذِهِ إِلَى أَبِى جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِى جَهْمٍ فَإِنَّهَا أَلْهَتْنِى آنِفاً عَنْ صَلاَتِى.

236. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) prayed in a square garment which had a pattern. During the prayer he looked at its pattern. So when he finished praying he said: 'Take this garment of mine to Abu Jahm and get me his garment without pattern as it has distracted my attention from the prayer."

٢٣٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِىُّ ﷺ: أَمِيطِى عَنَّا قِرَامَكِ هذَا فَإِنَّهُ لاَ تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِى فِى صَلاَتِى.

237. It was related that Anas said: "Aisha had a woolen curtain with which she had screened one side of her house. The Prophet (Prayers & peace be upon him) said: 'Remove this curtain of yours, its designs distract me during my prayer'."

٢٣٨- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُهْدِىَ إِلَى النَّبِىِّ ﷺ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً كَالْكَارِهِ لَهُ، فَقَالَ: لاَ يَنْبَغِى هذَا لِلْمُتَّقِينَ.

238. It was related that Uqba Ibn Amer said: "The Prophet (Prayers & peace be upon him) was presented with a silk Farruj (outer garment with back opening) He wore it while he prayed. When he had finished his prayer he removed it violently as if he detested it and said: "It is not the garment of the Godfearing pious people."

٢٣٩- عَنْ أَبِى جُحَيْفَةَ رَضِىَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِى قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلالاً أَخَذَ وَضُوءَ رَسُولِ اللهِ ﷺ وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ مِنْهُ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلاً أَخَذَ عَنَزَةً فَرَكَزَهَا وَخَرَجَ النَّبِيُّ ﷺ فِى حُلَّةٍ حَمْرَاءَ مُشَمِّراً صَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَىِ الْعَنَزَةِ.

239. It was related that Abu Juhaifa said: "I saw the Messenger of God inside a red leather tent and I saw Bilal take the remaining water from the Prophet's (Prayers & peace be upon him) ablution. I saw the people hurrying to take the used water and those who reached some of it rubbed it over their bodies and those who could not reach any took the moisture from the hands of the others. Then I saw Bilal carrying a spear headed stick which he drove into the ground. The Prophet (Prayers & peace be upon him) came out tucking up his red cloak and led the people in prayer and offered two Rak'at using the spear as a marker in front of him for his prayer. I saw the people and animals pass in front of him beyond the spear."

٢٤٠- عَنْ سَهْلِ بْنِ سَعدٍ رَضِيَ اللهُ عَنْهُ وَقَدْ سُئِلَ: مِنْ أَيِّ شَيْءٍ الْمِنْبَرُ؟ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الْغَابَةِ، عَمِلَهُ فُلانٌ مَوْلَى فُلانَةَ لِرَسُولِ اللهِ ﷺ، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عُمِلَ وَوُضِعَ، فَاسْتَقْبَلَ الْقِبْلَةَ وَكَبَّرَ، وَقَامَ النَّاسَ خَلْفَهُ، فَقَرَأَ وَرَكَعَ، وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى فَسَجَدَ عَلَى الأَرْضِ ثُمَّ عَادَ إِلَى الْمِنبَرِ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ، فَهَذَا شَأْنُهُ.

240. It was related that Sahl Ibn Sa'd was asked what the Prophet's (Prayers & peace be upon him) pulpit was made of. Sahl replied: "No one remains alive among the people who knows this better than I. It was made of tamarisk wood of the forest. So and so, the slave of so and so, prepared it for the Messenger of God. When it was constructed and put in position the Messenger of God stood upon it facing the Qibla and said 'God is Great', and the people stood behind him. He recited and bowed and the people bowed down behind him. Then he raised his head up and stepped back, went down and prostrated on the ground and then again ascended the pulpit, recited, bowed down, raised his head up and stepped back, went down and prostrated on the ground. So this is all I know concerning the pulpit."

٢٤١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ لِطَعَامٍ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: قُومُوا فَلأُصَلِّيَ لَكُمْ، قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

241. It was related that Anas Ibn Malik said: "My grandmother Mulaika invited the Messenger of God for a meal which she

had prepared herself. He ate and said: 'Arise! I will lead you in the prayer'."

Anas added; "I took my palmfibre mat and washed it with water because it had become soiled from use, and the Messenger of God stood upon it. The orphan (Damira or Ruh) and I aligned ourselves behind him and the old lady stood behind us. The Messenger of God led us in the prayer and offered two Rak'at and then left."

٢٤٢- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلاَيَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

242. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to sleep in front of the Messenger of God with my legs opposite his Qibla and when he prostrated he pushed my legs and I withdrew them and when he stood up, I stretched them out." Aisha added: "In those days there were no lamps in the houses."

٢٤٣- وَعَنْهَا رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ اعْتِرَاضَ الْجِنَازَةِ.

243. It was related that Aisha said: "The Messenger of God prayed while I lay like a dead body between him and the Qibla on his family bed."

٢٤٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَضَعُ أَحَدُنَا الثَّوْبَ مِنْ شِدَّةِ الحَرِّ فِي مَكَانِ السُّجُودِ.

244. It was related that Anas Ibn Malik said: "We used to pray with The Prophet (Prayers & peace be upon him) and some of us used to place the ends of our garments upon the place of prostration due to the searing heat."

٢٤٥- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

245. It was related that Anas Ibn Malik was asked whether The Prophet (Prayers & peace be upon him) had ever prayed wearing his shoes. He replied: "Yes."

٢٤٦- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَالَ ثُمَّ تَوَضَّأَ وَمَسَحَ على خُفَّيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ هذا فَكَانَ يُعْجِبُهُم، لأَنَّ جَرِيراً كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

246. It was related that Jarir Ibn Abd Allah said: "He urinated. Then he performed ablution and wiped his two wet hands over his leather footwear, stood up and prayed. He was asked about this and he replied: "I have seen The Prophet (Prayers & peace be upon him) doing likewise." They approved of this narration as Jarir was one of those who embraced Islam later on.

٢٤٧- عَنْ عَبْدِ اللَّهِ بْنِ مَالِك بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

247. It was related that Abd Allah Ibn Malik Ibn Buhaina said: "When The Prophet (Prayers & peace be upon him) prayed, he used to separate his arms from his body so much that the whiteness of his armpits was visible."

١٠ - كتاب فضل استقبال القبلة

٢٤٨- عَنْ أَنَس بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولَ اللَّه ﷺ: مَنْ صَلَّى صَلاَتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِى لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلاَ تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ.

10. The Book of Qibla

248. It was related that Anas Ibn Malik said: "The Messenger of God said: 'Whoever prays our prayer, faces our Qibla and eats our slaughtered animals is a Muslim and is under God's and His Messenger's protection. So see God by protecting those who are in His protection'."

٢٤٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ لِلْعُمْرَةِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

249. It was related that Ibn Umar was asked: "Can a person who has performed the circumambulation of the Ka'ba for Umra but who has not performed the going to and fro between Safa and Marwa, have sexual intercourse with his wife?" Ibn Umar replied: "When The Prophet (Prayers & peace be upon him) reached Makkah he performed the circumambulation of the Ka'ba and offered two Rak'at of prayer behind the station

of Abraham and then performed the going to and fro between Safa and Marwa, and indeed in the Messenger of God you have a perfect example."

٢٥٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ ، فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قِبَلِ الْكَعْبَةِ وَقَالَ: هٰذِهِ الْقِبْلَةُ.

250. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) entered the Ka'ba, he called upon God at each and every side of it and did not pray until he came out of it, then he offered two Rak'at of prayer facing the Ka'ba and said: 'This is the Qibla'."

٢٥١- عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً، تَقَدَّمَ، وَبَيْنَهُمَا مُخَالَفَةٌ فِي اللَّفْظِ.

251. It was related that Al Bara' Ibn Azib said: "The Messenger of God prayed facing Jerusalem for sixteen or seventeen months but he yearned to face the Ka'ba, so God revealed: "Indeed, We have seen you turning your face towards the sky, now We shall turn you towards a Qibla which pleases you!" So The Prophet (Prayers & peace be upon him) faced the Ka'ba and the impudent the people and the Jews, said: 'Why are they changing from the Qibla which they used to face?' God then revealed: 'To God belongs the East and the West. He guides whom He pleases to the Right Way'." A man prayed with The Prophet (Prayers & peace be upon him), then went out, and passed by some people of Al Ansar praying Al-Asr while they are facing Jerusalem, so he said: ' I bear witness

that I prayed with the Messenger of God facing Al-Ka'ba.' So all the people turned toward Al-Ka'ba.

٢٥٢- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، فَإِذَا أَرَادَ فَرِيضَةً نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

252. It was related that Jabir said: "The Messenger of God used to pray the non obligatory prayers while riding on his mount wherever it faced, and whenever he wanted to pray the compulsory prayers he would dismount and pray facing the Qibla."

٢٥٣- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ قَالَ إِبْرَاهِيمُ الرَّاوِي عَنْ عَلْقَمَةَ الرَّاوِي عَنِ ابْنِ مَسْعُودٍ: لاَ أَدْرِي زَادَ أَوْ نَقَصَ، فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ ﷺ، أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: وَمَا ذَاكَ؟ قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ: إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ.

253. It was related that Abd Allah Ibn Mas'ud said: "The Prophet (Prayers & peace be upon him) prayed, the sub-narrator Ibrahim said that Alqamah related that Ibn Mas'ud said that: 'I do not know whether he prayed more or less than usual, and when he had finished the prayer he was asked: 'O Messenger of God! Has there been any change in the prayer?' He said: 'What is it?' The people said: 'You have prayed for so long and so long.' So The Prophet (Prayers & peace be upon him) bent his legs, faced the Qibla and performed two prostrations and finished his prayers with the salutation. When he turned

his face towards us he said: 'If anything had been any changed in the prayer, I would have informed you, but I am human like you and subject to forget like you. So if I forget, remind me, and if any of you is doubtful about how he has performed his prayer, he should follow what he thinks to be correct and should complete his prayer accordingly and finish it and do another two prostrations for his forgetfulness."

٢٥٤- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَافَقْتُ رَبِّي فِي ثَلاَثٍ، قُلْتُ: يَارَسُولَ اللَّهِ لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾، وَآيَةُ الْحِجَابِ، قُلْتُ: يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ الْبَرُّ وَالْفَاجِرُ فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: ﴿عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ﴾ فَنَزَلَتْ هَذِهِ الآيَةُ.

254. It was related that Umar said: "I wished for three things which my Lord granted; When I said: 'O Messenger of God, I wish we could take the place of Abraham as our place of prayer'. The Revelation came: "...and take Abraham's place of worship as your place of worship..." And the verse of the veil, when I said: 'O Messenger of God! I wish you would command your wives to veil themselves from men as both the decent and the vulgar speak to them.' So the verse regarding the veil was revealed. Then when the wives of The Prophet (Prayers & peace be upon him) inclined together against him and I said to them 'It may be that if he divorces you all, his Lord will give him in your place wives better than you.' So the verse was revealed."

١١ - كتاب المساجد

٢٥٥- عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ رَأَى نُخَامَةً فِى الْقِبْلَةِ فَشَقَّ ذلكَ عَلَيْهِ حَتَّى رُئِىَ فِى وَجْهِهِ فقَامَ فَحكَّهُ بِيَدِهِ فقَالَ: إِنَّ أَحَدَكُمْ إذَا قَامَ فِى صَلاَتِه، فَإِنَّهُ يُنَاجِى رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِه، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلى بَعْضٍ فقَالَ: أَوْ يَفْعَلُ هكَذَا.

11. The Book of the Mosques

255. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw some phlegm in the Qibla and his abhorrence of it showed upon his face, so he rose up and scraped it off with his hand and said: 'If any of you rises up to pray, you are speaking privately to your Lord, or your Lord is between you and your Qibla, so you should never spit in the direction of the Qibla, but you may spit to the left or beneath your feet.' The Prophet (Prayers & peace be upon him) then took the corner of his sheet and spat in it and folded it and said: 'Or you may do like this'."

٢٥٦- عَنْ أَبِى هُرَيْرَةَ وَأَبِى سَعِيدٍ رَضِىَ اللَّهُ عَنْهُمَا حَدِيثُ النُّخَامَةِ وَفِيهِ زِيَادَةُ وَلاَ عَنْ يَمِينِه.

256. It was related that Abu Huraira and Abu Sa'id Al Khudari said: "The Messenger of God saw some phlegm on the wall of the mosque, so he collected some gravel and rubbed it off

with it saying: 'If any of you want to spit you should never spit in front of yourselves nor to your right, but you may spit either to your left or beneath your left feet'."

٢٥٧- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا.

257. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Spitting in the mosque is a sin and to bury it is its expiation'."

٢٥٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلاَ رُكُوعُكُمْ، إِنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي.

258. It was related that Abu Huraira said that the Messenger of God said: "Do you suppose that my face is towards the Qibla? By God, neither your prayer nor your prostration is hidden from me, indeed I can see you from my back."

٢٥٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الحَفْيَاءِ وَأَمَدُهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الخَيْلِ الَّتِي لَمْ تُضَمَّرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَإِنَّ عَبْدَ اللَّهِ كَانَ فِيمَنْ سَابَقَ.

259. It was related that Abd Allah Ibn Umar said: "The Messenger of God called for a horse race, the trained horses were ordered to run from a place named Al Hafya to Thaniyat Al Wada and the untrained horses were ordered to run from Al Thaniya to the mosque at Bani Zuraiq, and Abd Allah Ibn Umar was among those who participated in the race."

٢٦٠- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ: انْثُرُوهُ فِي الْمَسْجِدِ، وَكَانَ أَكْثَرَ مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلاَةِ وَلَمْ يَلْتَفِتْ إِلَيْهِ، فَلَمَّا قَضَى الصَّلاَةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَداً إِلاَّ أَعْطَاهُ إِذْ جَاءَهُ الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي، فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلاً فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: خُذْ، فَحَثَا فِي ثَوْبِهِ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ اللَّهِ مُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَيَّ، قَالَ: لاَ، قَالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ، قَالَ: لاَ فَنَثَرَ مِنْهُ ثُمَّ احْتَمَلَهُ فَأَلْقَاهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا عَجَباً مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ ﷺ وَثَمَّ مِنْهَا دِرْهَمٌ.

260. It was related that Anas said: "Some goods came from Bahrain for The Prophet (Prayers & peace be upon him). He ordered the people to lay them out in the mosque, this was the largest quantity of goods the Messenger of God had ever received. He left to pray without even casting a look at them. After finishing his prayer, he sat beside the goods and gave some to everyone he saw. Al Abbas came to him and said: 'O Messenger of God! Give me also, because I ransomed myself and Aqil.' The Messenger of God told him to help himself. So he filled his garment with some and tried to carry it off but he could not do so. He said: 'O Messenger of God! Command someone to help me lift it.' The Prophet (Prayers & peace be upon him) refused. He then said to The Prophet (Prayers & peace be upon him): 'Will you please help me to lift it?' The Messenger of God refused. Then Al Abbas removed some of it and tried again to lift it. He asked again: 'O Messenger of God! Command someone to help me lift it.' He refused. Al Abbas then said to The Prophet (Prayers & peace be upon him): 'Will you please help me to lift it?' He again refused.

Then Al Abbas removed some of it and lifted it to his shoulders and went off. The Messenger of God kept on watching him in astonishment of his greed until he disappeared from sight. The Messenger of God did not rise up until every last coin had been distributed."

٢٦١- عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِىِّ أَنَّ عِتْبَانَ بْنَ مَالِكٍ وَهُوَ مِنَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصَارِ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصَرِى وَأَنَا أُصَلِّى لِقَوْمِى، فَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِى الَّذِى بَيْنِى وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ آتِىَ مَسْجِدَهُمْ فَأُصَلِّى لَهُمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِينِى فَتُصَلِّى فِى بَيْتِى، فَأَتَّخِذُهُ مُصَلَّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ، قَالَ عِتْبَانُ: فَغَدَا عَلَىَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حِينَ دَخَلَ الْبَيْتَ ثُمَّ قَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّىَ مِنْ بَيْتِكَ؟ قَالَ: فَأَشَرْتُ لَهُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ فَقُمْنَا فَصَفَّنَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ قَالَ: فَثَابَ فِى الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذُو عَدَدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لاَ تَقُلْ ذَلِكَ أَلاَ تَرَاهُ قَدْ قَالَ لا إِلَهَ إِلاَّ اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ! قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ يَبْتَغِى بِذَلِكَ وَجْهَ اللَّهِ.

261. It was related that Mahmoud Ibn Al-Rabi'a said that Itban Ibn Malik who was a companion of the Messenger of God and from the Ansar who had participated in the Battle of Badr said: "I came to the Messenger of God and said: 'O Messenger of God, I have poor eyesight and I lead my people in prayer.

When it rains the water flows in the valley between me and my people so I cannot reach their mosque to lead them in prayer. O Messenger of God! I wish you would come to my house and pray in it so that I may take it as a place of prayer.' The Messenger of God said: 'God willing, I will do so.' The following day after the sun had fully risen, the Messenger of God and Abu Bakr came and the Messenger of God asked for permission to enter. I gave him permission and he did not sit down upon entering the house but said to me: 'Where would you like me to pray?' I indicated towards a place in my house. So the Messenger of God stood there and said: 'God is Great.' And we all rose up and aligned ourselves behind him and offered two Rak'at of prayer and finished it with the salutation. We asked him to stay for a meal of barley and meat stew which we had prepared for him. Many family members had assembled in the house and one of them said: 'Where is Malik Ibn Al Dukhaishin or Ibn Al Dukhshun?' One of then answered: 'He is a hypocrite and he does not love God and His Messenger.' Upon hearing this the Messenger of God said: 'Do not say that, have you not heard him say 'There is no god but God.' He said: 'God and His Messenger know best. We have seen him helping and advising the hypocrites.' The Messenger of God said: 'God has forbidden the Fire from those who say 'There is no god but God' purely for God's sake alone'."

٢٦٢- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَه وَأُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرَتَا كَنِيسَةً رَأَتَاهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ فَذَكَرَتَا ذلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ

الرَّجُلُ الصَّالحُ فَمَاتَ بَنَوْا على قَبْرِهِ مَسْجداً وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ وَأُولئِكَ شِرارُ الخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيامَةِ.

262. It was related that Aisha said: "Umm Habiba and Umm Salama mentioned having seen pictures in a church in Ethiopia. They informed The Prophet (Prayers & peace be upon him) of it and he said: 'Whenever a religious person dies from those people they build a place of worship at his grave and draw such pictures upon it. On the Day of Resurrection they will be the most despicable of beings in the sight of God."

٢٦٣- عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِىُّ ﷺ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ فِى حَىٍّ يُقَالُ لَهُم بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ النَّبِىُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إِلَى بَنِى النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ السُّيُوفَ فَكَأَنِّى أَنْظُرُ إِلَى النَّبِىِّ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَضِىَ اللَّهُ عَنْهُ رِدْفُهُ وَمَلأُ بَنِى النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى رَحْلَهُ بِفِنَاءِ أَبِى أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّىَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ وَيُصَلِّى فِى مَرَابِضِ الْغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلأِ بَنِى النَّجَّارِ فَقَالَ: يَا بَنِى النَّجَّارِ: ثَامِنُونِى بِحَائِطِكُمْ هَذَا، قَالُوا: لاَ وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ تَعَالَى، قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ قُبُورُ الْمُشْرِكِينَ وَفِيهِ خِرَبٌ وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِىُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْخِرَبِ فَسُوِّيَتْ وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِىُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ:

اللَّهُمَّ لا خَيْرَ إلاَّ خَيْرُ الآخِرَهْ　　فاغْفِرْ للأَنْصارِ وَالْمُهاجِرَهْ

263. It was related that Anas said: "When The Prophet (Prayers & peace be upon him) arrived in Madinah he stayed in the heights of Madinah among the Banu Amr Ibn Auf tribe. He sojourned there for fourteen nights, then he sent for Bani Al Najjar and they came armed with their swords. I remember

that The Prophet (Prayers & peace be upon him) was mounted upon his she-camel with Abu Bakr behind him and all the Al Najjar around him until he dismounted in the courtyard of Abu Aiyub's house. The Prophet (Prayers & peace be upon him) used to love to pray wherever he was when the time for prayer was due, even in the sheep pens. Later on he ordered a mosque to be built and summoned some of the Banu Al Najjar people saying: 'O Banu Al-Najjar! Tell me the price of this piece of your land.' They replied: 'No, by God! We do not seek its price from God!' Anas added: 'There were the graves of some pagans in it and part of it was unleveled with some date-palms in it.' The Prophet (Prayers & peace be upon him) ordered that the graves of the pagans be removed and the unleveled land be leveled and the date palms be cut down. They aligned the felled date palms along the Qibla of the mosque and they constructed two stone walls on the sides. His companions carried the stones while reciting a rhyme. The Prophet (Prayers & peace be upon him) was with them and he repeated: 'There is no goodness except that of the Hereafter, O God! So please forgive the Emigrants and the Helpers'."

١٦٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ كَانَ يُصَلِّي عَلَى بَعِيرِهِ وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

164. It was related that Ibn Umar prayed while his camel was sitting in front of him and he said: "I saw The Prophet (Prayers & peace be upon him) praying like this."

٢٦٥- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي.

265. It was related that Anas Ibn Malik said that The Prophet (Prayers & peace be upon him) said: "While I was praying, Hell Fire was shown to me."

٢٦٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُوراً.

266. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "Offer some of your prayers in your homes, and do not leave your houses like graves."

٢٦٧- عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالاَ: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ: لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ يُحَذِّرُ مَا صَنَعُوا.

267. It was related that Aisha and Abd Allah Ibn Abbas said: "When the last illness of the Messenger of God worsened he suddenly covered his face with his woolen wrap until, when he felt short of breath he lifted it from his face and said: 'May God curse the Jews and the Christians because they took the graves of their prophets as places of prayer.' The Prophet (Prayers & peace be upon him) was warning the Muslims about what the Jews and the Christians had done."

٢٦٨- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ وَلِيدَةً كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ فَأَعْتَقُوهَا فَكَانَتْ مَعَهُمْ قَالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلَيْهَا وِشَاحٌ أَحْمَرُ مِنْ سُيُورٍ، قَالَتْ: فَوَضَعَتْهُ أَوْ وَقَعَ مِنْهَا فَمَرَّتْ بِهِ حُدَيَّاةٌ وَهُوَ مُلْقًى فَحَسِبَتْهُ لَحْماً فَخَطَفَتْهُ، قَالَتْ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ. قَالَتْ: فَاتَّهَمُونِي بِهِ فَطَفِقُوا يُفَتِّشُونَ حَتَّى فَتَّشُوا قُبُلَهَا، قَالَتْ: وَاللَّهِ إِنِّي لَقَائِمَةٌ

مَعَهُمْ إِذْ مَرَّتْ الحُدَيَّاةُ فَأَلْقَتْهُ، قَالَتْ: فَوَقَعَ بَيْنَهُمْ. قَالَتْ: فَقُلْتُ هـذَا الَّذِى اتَّهَمْتُمُونِى بِهِ، زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَتْ، قَالَتْ عَائِشَةُ رَضِىَ اللَّهُ عَنْهَا: فَكَانَ لَهَا خِبَاءٌ فِى الْمَسْجِدِ أَوْ حِفْشٌ، قَالَتْ: فَكَانَتْ تَأْتِينِى فَتَحَدَّثُ عِنْدِى، قَالَتْ: فَلاَ تَجْلِسُ عِنْدِى مَجْلِساً إِلاَّ قَالَتْ:

وَيَوْمُ الْوِشَاحِ مِنْ أَعَاجِيبِ رَبِّنَا ... أَلاَ إِنَّهُ مِنْ بَلْدَةِ الْكُفْرِ أَنْجَانِى

قَالَتْ عَائِشَةُ رَضِىَ اللَّهُ عَنْهَا: فَقُلْتُ لَهَا: مَا شَأْنُكِ، لاَ تَقْعُدِينَ مَعِى مَقْعَداً إِلاَّ قُلْتِ هَذَا؟ قَالَتْ: فَحَدَّثَتْنِى بِهذَا الحَدِيثِ.

268. It was related that Aisha said: "There was a black slave girl who belonged to an Arab tribe and after they freed her she stayed with them. The slave girl said: 'One of the girls of the tribe once came out wearing a red leather scarf set with precious stones. She mislaid it and then a kite flew by that place and mistook it for a piece of meat and flew off with it. The people searched for it but could not find it. So they accused me of stealing it and began to search me even in my private parts.' The slave girl added: 'By God! While I was in this predicament with those people the same kite flew by them again and dropped the red scarf among them. I told them, this is what you accused me of although I was innocent and there it is.' Aisha added: 'The slave girl came to the Messenger of God and she embraced Islam. She had a small low room or tent in the mosque. Whenever she visited me, she would speak with me and recount: 'The day of the scarf was one of the wonders of our Lord, indeed He rescued me from the town of the unbelievers.' Aisha added, once I asked her: 'What is the matter with you, every time you sit with me you recount the same

words?' At this she told me the complete account of what had happened."

٢٦٩- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ رَضِىَ اللَّهُ عَنْهَا فَلَمْ يَجِدْ عَلِيًّا فِى الْبَيْتِ، فَقَالَ: أَيْنَ ابْنُ عَمِّكِ؟ قَالَتْ: كَانَ بَيْنِى وَبَيْنَهُ شَىْءٌ فَغَاضَبَنِى، فَخَرَجَ فَلَمْ يَقِلْ عِنْدِى، فَقَالَ النَّبِىُّ ﷺ لإِنْسَانٍ: انْظُرْ أَيْنَ هُوَ، فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ هُوَ فِى الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ وَأَصَابَهُ تُرَابٌ ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ، وَهُوَ يَقُولُ: قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ.

269. It was related that Sahl Ibn Sa'd said: "The Messenger of God went to Fatimah's house but did not find Ali there. He asked her: 'Where is your cousin?' She replied: 'We had an argument and he was angry with me and left. He did not take his mid afternoon rest in the house.' The Messenger of God asked someone to look for him. That person came back and said: 'O Messenger of God! He is sleeping in the mosque.' The Messenger of God went to the mosque and found Ali lying there. His shoulder wrap had fallen down to one side of his body and he was covered in dust. The Messenger of God started to wipe the dust from him saying: 'Get up! O Abo Turab (dust,) get up O Abu Turab (dust')."

٢٧٠- عَنْ أَبِى قَتَادَةَ السُّلَمِىِّ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

270. It was related that Abu Qatada Al Salami said that the Messenger of God said: "When any of you enter a mosque, you should pray two Rak'at before sitting."

٢٧١- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: إنَّ الْمَسْجِدَ كَانَ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًا بِاللَّبِنِ وَسَقْفُهُ بِالجَرِيدِ، وَعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ رَضِىَ اللَّهُ عَنْهُ شَيْئًا، وَزَادَ فِيهِ عُمَرُ رَضِىَ اللَّهُ عَنْهُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِى عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللَّبِنِ وَالْجَرِيدِ وَأَعَادَ عُمُدَهُ خَشَباً، ثُمَّ غَيَّرَهُ رَضِىَ اللَّهُ عَنْهُ فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ بِالسَّاجِ.

271. It was related that Abd Allah Ibn Umar said: "During the Prophet's (Prayers & peace be upon him) lifetime the mosque was built of clay bricks, its roof of date palm leaves and its pillars from the trunks of date palm trees. Abu Bakr did not change it. Umar enlarged it in the same style as it had been in the Prophet's (Prayers & peace be upon him) lifetime by using dried clay bricks, leaves of date palms and changed the pillars for wooden ones. Uthman altered it by enlarging it greatly and constructed its walls with engraved stones and lime and made its pillars from engraved stones and its roof from teak wood."

٢٧٢- عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ: كَانَ يُحَدِّثُ يَوْماً حَتَّى أَتَى عَلَى ذِكْرِ بِنَاءِ الْمَسْجِدِ فَقَالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً وَعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرَآهُ النَّبِىُّ ﷺ فَجَعَلَ يَنْفُضُ التُّرَابَ عَنْهُ، وَيَقُولُ: وَيْحَ عَمَّارٍ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ، يَدْعُوهُمْ إِلَى الجَنَّةِ وَيَدْعُونَهُ إِلَى النَّارِ، قَالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

272. It was related that Ikrima said: "Ibn Abbas told me and his son Ali: 'Go to Abu Sa'id and listen to what he relates.' So we went and found him caring for a garden. He picked up his wrapper, put it on and sat down and began to speak until the subject of the construction of the mosque was arrived at. He said: 'We were carrying one clay brick while Ammar carried

two. The Prophet (Prayers & peace be upon him) saw him and began to wipe the dust from his body saying: 'May God be merciful to Ammar. He will invite them to Paradise and they will invite him to the Fire.' Ammar said: 'I seek refuge with God from affliction'."

٢٧٣- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ بَنَى مَسْجِداً يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ.

273. It was related that Uthman Ibn Affan said when people argued too much about their intention to reconstruct the Prophet's (Prayers & peace be upon him) mosque: "You have talked too much. I heard The Prophet (Prayers & peace be upon him) say: 'Whoever builds a mosque, God will build for him a similar place in Paradise'."

٢٧٤- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سِهَامٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَمْسِكْ بِنَصَالِهَا.

274. It was related that Jabir Ibn Abd Allah said: "A man passed through the mosque carrying arrows, the Messenger of God said to him: 'Hold them by their heads'."

٢٧٥- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا بِنَبْلٍ فَلْيَأْخُذْ على نِصَالِهَا لاَ يَعْقِرْ بِكَفِّهِ مُسْلِماً.

275. It was related that Abu Mosa Al Ashary said: "The Prophet (Prayers & peace be upon him) said: 'Whoever passes through our mosques or markets with arrows should hold them by their heads in case he injures a Muslim."

٢٧٦- عَنْ حَسَّانَ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ اسْتَشْهَدَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنْشُدُكَ اللَّهَ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللَّهِ ﷺ اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

276. It was related that Hassan Ibn Thabit Al Ansari said: "I asked Abu Huraira: 'By God! Tell me the truth if you heard The Prophet (Prayers & peace be upon him) say; 'O Hassan! Answer for the Messenger of God. O God! Strengthen him with the Holy Spirit (Gabriel).' Abu Huraira said: 'Yes'."

٢٧٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْماً على بَابِ حُجْرَتِي وَالْحَبَشَةُ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ أَنْظُرُ إِلَى لَعِبِهِمْ، وَفِي رِوَايَةٍ يَلْعَبُونَ بِحِرَابِهِمْ.

277. It was related that Aisha said: "Once I saw the Messenger of God at the door of my house while some Ethiopians were practicing with their spears in the mosque. The Messenger of God screened me with his wrapper to enable me to watch their display." Also it was related that they were playing with their spears.

٢٧٨- عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْناً كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى يَا كَعْبُ، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: ضَعْ مِنْ دَيْنِكَ هَذَا، وَأَوْمَأَ إِلَيْهِ أَيِ الشَّطْرَ، قَالَ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ: قُمْ فَاقْضِهِ.

278. It was related that Ka'b Ibn Malik said: "I asked Ibn Abi Had-rad to pay me back the debt he owed me while I was in the mosque and our voices were raised higher and higher. The Messenger of God heard us from his house, so he came to us

raising the curtain of his room and said: 'O Ka'b!' I replied: 'I am coming, O Messenger of God!' He said, gesturing with his hand: 'O Ka'b! Reduce the debt to one half.' I said: 'O Messenger of God! I have done so.' Then the Messenger of God said: 'Get up and pay the debt back to him'."

٢٧٩- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً أَسْوَدَ أَوِ امْرَأَةً سَوْدَاءَ كَانَ يَقُمُّ الْمَسْجِدَ فَمَاتَ فَسَأَلَ النَّبِىُّ ﷺ عَنْهُ فَقَالُوا: مَاتَ. فَقَالَ: أَفَلاَ كُنْتُمْ آذَنْتُمُونِى بِهِ، دُلُّونِى على قَبْرِهِ أَوْ قَالَ: قَبْرِهَا فَأَتَى قَبْرَهُ، فَصَلَّى عَلَيْهِ.

279. It was related that Abu Huraira said: "A black man or black woman used to sweep the mosque and then died. The Prophet (Prayers & peace be upon him) asked about that person and was told he (she) had died. He said: 'Why did you not inform me? Show me his grave or he said: ' her grave.' So he went to the grave and offered the funeral prayer for her."

٢٨٠- عَنْ عَائِشَةَ رَضِىَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا أُنْزِلَتْ الآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِى الرِّبَا خَرَجَ النَّبِىُّ ﷺ إِلَى الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ ثُمَّ حَرَّمَ تِجَارَةَ الخَمْرِ.

280. It was related that Aisha said: "When the verses of chapter 'The Heifer' concerning usury were revealed, The Prophet (Prayers & peace be upon him) went to the mosque and recited them before the people and then also prohibited trading in alcohol."

٢٨١- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: إِنَّ عِفْرِيتاً مِنَ الْجِنِّ تَفَلَّتَ عَلَىَّ الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَىَّ الصَّلاَةَ فَأَمْكَنَنِى اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِى الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أَخِى سُلَيْمَانَ ﴿رَبِّ اغْفِرْ لِى وَهَبْ لِى مُلْكاً لاَ يَنْبَغِى لأَحَدٍ مِنْ بَعْدِى﴾.

281. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Last night a devil from the Jinn tried to distract me in my prayer but God enabled me to overpower him. I wished to tie him to one of the mosque's pillars so that you could all see him in the morning, but I recalled what my brother Solomon had said: "My Lord! Forgive me and grant me a dominion unique of its kind, surely You are the Giver." (Surah 38 verse 35)

٢٨٢- عَنْ عـــائشة رَضِيَ الـلَّهُ عَنْهُمَا قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ فِي الأَكْحَلِ فَضَرَبَ الـنَّبِيُّ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيـبٍ، فَلَمْ يَرُعْهُمْ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الخَيْمَةِ مـا هذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَمَاتَ فِيهَا.

282. It was related that Aisha said: "On the day of the Battle of the Trench Sa'd suffered an injury to his arm and The Prophet (Prayers & peace be upon him) pitched a tent in the mosque to care for him. Bani Ghaffar was in an adjacent tent within the mosque and when Sa'd's blood started to flow from his tent until it reached the tent of Bani Ghaffar, they called out: "O you in the tent! What is coming to us from you?' Then they saw that Sa'd had bled so profusely from his wound that he had died in his tent."

٢٨٣- عَنْ أُمِّ سَلَمَةَ رَضِيَ الـــلَّهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ الـــلَّهِ ﷺ أَنِّي أَشْتَكِي، قَالَ: طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ، فَطُفْتُ وَرَسُولُ الـلَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِـ ﴿وَالطُّورِ ۞ وَكِتَابٍ مَّسْطُورٍ﴾.

283. It was related that Umm Salama said: "I complained to the Messenger of God that I was unwell. He told me to perform

the circumambulation behind the people while riding. I did so and the Messenger of God prayed beside the Ka'ba reciting the Surah which begins with the words: 'By the Mount Tur, and by a Scripture inscribed...' (Surah 52 verses 1-2)

٢٨٤- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ ومَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ يُضِيئَانِ بَيْنَ أَيْدِيهِمَا فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.

284. It was related that Anas said: "Two of the Prophet's companions took leave of his company on a dark night and as they departed they were led by two lights shining before them and when each went his separate way a light accompanied each of them until they reached their respective homes."

٢٨٥- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: إِنَّ اللَّهَ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وبَيْنَ ما عِنْدَهُ، فَاخْتَارَ ما عِنْدَ اللَّهِ، فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ، فَقُلْتُ فِي نَفْسِي: مَا يُبْكِي هذَا الشَّيْخَ، إِنْ يَكُنِ اللَّهُ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللَّهِ؟! فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْعَبْدُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، فَقَالَ: يَا أَبَا بَكْرٍ لاَ تَبْكِ إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَلِيلاً لاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ بَابٌ إِلاَّ سُدَّ إِلاَّ بَابَ أَبِي بَكْرٍ.

285. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) delivered a speech and said: 'God offered one of His servants the choice between this world and the Hereafter, and he chose the latter.' Abu Bakr wept. I said to myself: 'Why does he weep, if God offered His servant the choice between this world and the Hereafter and

he chose the latter?' And that servant was the Messenger of God himself. Abu Bakr perceived more than we did. The Prophet (Prayers & peace be upon him) said: 'O Abu Bakr! Do not weep. The Prophet (Prayers & peace be upon him) added: Abu Bakr has preferred me greatly in his property and his company, if I were to take a soul mate from my nation I would surely have chosen Abu Bakr, but the brotherhood of Islam and his friendship suffice me. Close all the gates of the mosque except that of Abu Bakr."

٢٨٦- عَن ابْنِ عَبَّاس رَضِىَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّه ﷺ فِى مَرَضِه الَّذى مَاتَ فِيهِ عَاصِباً رَأْسَهُ بِخِرْقَة فَقَعَدَ على الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْه، ثُمَّ قَالَ: إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَنَّ عَلَيَّ فِى نَفْسِه وَمَالِه مِنْ أَبِى بَكْرِ بْنِ أَبِى قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً مِنَ النَّاسِ خَلِيلاً، لاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ خُلَّةُ الإِسْلاَمِ أَفْضَلُ، سُدُّوا عَنِّى كُلَّ خَوْخَةٍ فِى هذَا الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِى بَكْرٍ.

286. It was related that Ibn Abbas said: "When the Messenger of God was gravely ill he came out with a piece of cloth tied around his head and seated himself on the pulpit. After praising and thanking God he said: 'There is no one who has preferred me more in his life and property than Abu Bakr Ibn Abi Quhafa. If I was to take a soul mate I would surely have chosen Abu Bakr but the brotherhood of Islam is superior. Close all the small doors of the mosque except that of Abu Bakr'."

٢٨٧- عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ النَّبِىَّ ﷺ قَدِمَ مَكَّةَ فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ فَفَتَحَ الْبَابَ، فَدَخَلَ النَّبِىُّ ﷺ وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، ثُمَّ أُغْلِقَ الْبَابَ، فَلَبِثَ فِيهِ سَاعَةً ثُمَّ خَرَجُوا، قَالَ ابْنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلاَلاً، فَقَالَ: صَلَّى

فِيهِ، فَقُلْتُ: فِى أَىٍّ؟ فَقَالَ: بَيْنَ الأُسْطُوَانَتَيْنِ. قَالَ ابْنِ عُمَرَ: فَذَهَبَ عَلَىَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى.

287. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) arrived in Madinah and sent for Uthman Ibn Talha. He opened the gate of the Ka'ba and The Prophet (Prayers & peace be upon him), Bilal, Usama Ibn Zaid and Uthman Ibn Talha entered the Ka'ba, then they closed the door and stayed there for one hour and then emerged." Ibn Umar added: "I went straight to Bilal and asked him if The Prophet (Prayers & peace be upon him) had prayed inside." Bilal replied; "Yes, he prayed inside." I asked: "Where?" He replied: "Between the two pillars." Ibn Umar added: "I forgot to ask how many Rak'at The Prophet (Prayers & peace be upon him) had prayed."

٢٨٨- وَعَنْهُ قَالَ: سَأَلَ رَجُلٌ النَّبِىَّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ مَا تَرَى فِى صَلاَةِ اللَّيْلِ؟ قَالَ: مَثْنَى مَثْنَى، فَإِذَا خَشِىَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى، وَإِنَّهُ كَانَ يَقُولُ: اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْراً، فَإِنَّ النَّبِىَّ ﷺ أَمَرَ بِهِ.

288. It was related that Ibn Umar said: "Once when The Prophet (Prayers & peace be upon him) was upon the pulpit a man asked him how to offer the night prayers. He replied: 'Pray two Rak'at at a time and then two and then two and so on, and if you fear the approach of dawn then pray one Rak'at and that will be the witr (uneven number of prayers) for all the Rak'at you have offered.' Ibn Umar said: 'The last Rak'at of the night prayer should be an uneven number as The Prophet (Prayers & peace be upon him) commanded it to be done so'."

٢٨٩- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ مُسْتَلْقِياً فِي الْمَسْجِدِ، وَاضِعاً إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

289. It was related that Abd Allah Ibn Zaid al Ansari said: "I saw the Messenger of God lying on his back in the mosque with one leg over the other."

٢٩٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: صَلاَةُ الجَمِيعِ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ، وَصَلاَتِهِ فِي سُوقِهِ خَمْساً وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، وَأَتَى الْمَسْجِدَ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ لَمْ يَخْطُ خَطْوَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ خَطِيئَةً حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي صَلاَةٍ مَا كَانَتْ تَحْبِسُهُ، وَتُصَلِّي الْمَلاَئِكَةُ عَلَيْهِ مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُؤْذِ (يُحْدِثْ).

290. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The prayer which is offered in congregation is rewarded twenty five times more than the prayer offered alone in one's house or other place, because if anyone performs ablution perfectly and then sets off for the mosque with the sole intention of offering prayer, then for every step he takes towards the mosque God upgrades him a degree in reward and annuls one of his sins until he enters the mosque. When he enters the mosque he is considered at prayer for as long as he waits for the prayer, the angels seek God's forgiveness for him and repeat: 'O God! Be merciful to him, O God forgive him, for as long as he sits in his place of prayer and does not break his ablution'."

٢٩١- عَنْ أَبِى مُوسى رَضِىَ اللَّهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إنَّ الْمُؤْمِنَ كَـالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضاً وَشَبَّكَ أَصَابِعَهُ.

291. It was related that Abu Musa said that The Prophet (Prayers & peace be upon him) said: "A faithful believer is to another faithful believer as the bricks of a wall. each enforcing the other." As he said this The Prophet (Prayers & peace be upon him) interlocked his fingers together.

٢٩٢- عَنْ أَبِى هُرَيْرَةَ رَضِىَ الـلَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ الـلَّهِ ﷺ إحْدَى صَلاَتَىِ الْعَشِىِّ فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ إلَى خَشَبَةٍ مَعْرُوضَةٍ فِى الْمَسْجِدِ فاتَّكَأَ عَلَيْهَا، كَأَنَّهُ غَضْبَانُ وَوَضَعَ يَدَهُ الْيُمْنَى علـى الْيُسْرَى وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضعَ خَدَّهُ الأَيْمَنَ عـلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتِ السَّرَعَانُ مِنْ أَبْوابِ الْمَسْجِدِ، فَقَالُوا: قَصُرَتِ الصَّلاَةُ، وَفِى الْقَوْمِ أَبُو بكْرٍ وَعُمَرُ فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِى الْقَوْمِ رَجُلٌ فِى يَدَيْهِ طُولٌ يُقَالَ لَهُ ذُو الْيَدَيـنِ قَالَ: يَا رَسُولَ الـلَّهِ أَنَسِيـتَ أَمْ قَصُرَتِ الـصَّلاَةُ؟ قَالَ: لَمْ أَنْسَ وَلَمْ تُقْصَرْ، فَقَال: أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟ فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوَ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ سَلَّمَ.

292. It was related that Abu Huraira said: "The Messenger of God led us for one of the two evening prayers." Abu Huraira added: "He prayed two Rak'at and then finished the prayer with the salutation. He arose and stood near a piece of wood which lay across the mosque and leant upon it as if he was angry. Then he placed his right hand over his left and clasped his hands by interlocking his fingers and placed his left hand upon his right cheek. The people hurried to leave the mosque and exited through its gates. They wondered if the prayer had been curtailed. Of these were Abu Bakr and Umar, but

they hesitated to ask The Prophet (Prayers & peace be upon him). A long handed man called Dhul Yadain asked The Prophet (Prayers & peace be upon him): 'O Messenger of God! Have you forgotten or has the prayer been curtailed?' The Prophet (Prayers & peace be upon him) replied: 'I have neither forgotten nor has the prayer been curtailed.' The Prophet (Prayers & peace be upon him) added: 'Is what Dhul Yadain said correct?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) rose up again and led the prayer, completing the remaining prayer, which he had omitted, and performed the salutation and then said: 'God is Great!.' And then he performed a prostration as he used to do or for a longer time. Then he raised his head and said: 'God is Great' and again said: 'God is Great' and prostrated again as he used to do or for a longer time. Then he raised his head and said: 'God is Great.' Then he gave the salutation."

٢٩٣- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يُصَلِّي فِي أَمَاكِنَ مِنَ الطَّرِيقِ وَيَقُولُ: إِنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي تِلْكَ الأَمْكِنَةِ.

293. It was related that Abd Allah Ibn Umar said that he used to pray at many places on the roads and he related that he saw The Prophet (Prayers & peace be upon him) praying at these places.

٢٩٤- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي الْحُلَيْفَةِ حِينَ يَعْتَمِرُ وَفِي حَجَّتِهِ حِينَ حَجَّ تَحْتَ سَمُرَةٍ فِي مَوْضِعِ الْمَسْجِدِ الَّذِي بِذِي الْحُلَيْفَةِ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ، كَانَ فِي تِلْكَ الطَّرِيقِ، أَوْ حَجٍّ أَوْ عُمْرَةٍ هَبَطَ مِنْ بَطْنِ وَادٍ فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ أَنَاخَ بِالْبَطْحَاءِ الَّتِي عَلَى شَفِيرِ الْوَادِي الشَّرْقِيَّةِ، فَعَرَّسَ ثَمَّ حَتَّى يُصْبِحَ لَيْسَ عِنْدَ

الْمَسْجِدِ الَّذِى بِحِجَارَةٍ، وَلاَ على الأَكَمَةِ الَّتِى عَلَيْهَا الْمَسْجِدُ، كَانَ ثَمَّ خَلِيجٌ يُصَلِّى عَبْدُ اللَّهِ عِنْدَهُ فِى بَطْنِهِ كُثُبٌ، كَانَ رَسُولُ اللَّهِ ﷺ ثَمَّ يُصَلِّى، فَدَحَا فِيهِ السَّيْلُ بِالْبَطْحَاءِ، حَتَّى دَفَنَ ذلِكَ الْمَكَانَ الَّذِى كانَ عَبْدُ اللَّهِ يُصَلِّى فِيهِ.

294. It was related that Abd Allah Ibn Umar said that the Messenger of God used to stay at Dhul Hulaifa when he used to perform Umra and when on pilgrimage. He would to stay in a shelter called Sumra at the mosque of Dhul Hudaifa. On his return from battle or Pilgrimage he used the same route and would descend into the valley where he made his camels sit down upon the verge of its eastern part and stay all night until the morning. Not at the stone mosque nor upon the hill where the mosque stood, but at the gulf where Abd Allah used to pray which was full of sand. The Prophet (Prayers & peace be upon him) used to pray there, but the floods often engulfed it until the place was submerged. This was the place where Abd Allah used to pray.

٢٩٥- وَحَدَّثَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ صَلَّى حَيْثُ الْمَسْجِدُ الصَّغِيرُ الَّذِى دُونَ الْمَسْجِدِ الَّذِى بِشَرَفِ الرَّوْحَاءِ، وَكَانَ عَبْدُ اللَّهِ يَعْلَمُ الْمَكَانَ الَّذِى فِيهِ صَلَّى النَّبِيُّ ﷺ يَقُولُ: ثَمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ فِى الْمَسْجِدِ تُصَلِّى وَذلِكَ الْمَسْجِدُ على حَافَةِ الطَّرِيقِ الْيُمْنَى وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ أَوْ نَحْوُ ذلِكَ.

295. Abd Allah Ibn Umar said to him that The Prophet (Prayers & peace be upon him) prayed in the place where the small mosque is, on the way to the mosque which is in the vicinity of Al-Rawha'a, Abd Allah used to know the place in which The Prophet (Prayers & peace be upon him) prayed, and he used to say: "On your right when you stand in the mosque

praying, and that mosque is on the right side of the road, on your way to Makkah, between it and the big mosque is a stone's throw, or some thing like that.

٢٩٦- وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى الْعِرْقِ الَّذِي عِنْدَ مُنْصَرَفِ الرَّوْحَاءِ، وَذَلِكَ الْعِرْقُ انْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطَّرِيقِ دُونَ الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ وَقَدِ ابْتُنِيَ ثَمَّ مَسْجِدٌ فَلَمْ يَكُنْ عَبْدُ اللَّهِ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ وَكَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ وَيُصَلِّي أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ وَكَانَ عَبْدُ اللهِ يَرُوحُ مِنَ الرَّوْحَاءِ فَلاَ يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ الْمَكَانَ فَيُصَلِّيَ فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ فَإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ أَوْ مِنْ آخِرِ السَّحَرِ عَرَّسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ.

296. Ibn Umar used to pray near the beams at the exit of Al-Rawha'a, one end of the beams lay beside the road away from the mosque which was between it and the exit, when you are going in the direction of Makkah. There was a building which had been converted into a mosque, so Abd Allah did not pray at that mosque, but used to pray facing the beam, leaving the mosque behind himself or to his left. Abd Allah used to leave Al-Rawha'a just before noon so that he would perform the noon prayer at that place. When he was coming from Makkah he used to reach it an hour before the dawn prayer, and would remain there to pray the dawn prayer.

٢٩٧- وَحَدَّثَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ: كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّرِيقِ وَوُجَاهَ الطَّرِيقِ فِي مَكَانٍ بَطْحٍ سَهْلٍ حَتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِمِيلَيْنِ وَقَدِ انْكَسَرَ أَعْلاَهَا فَانْثَنَى فِي جَوْفِهَا وَهْيَ قَائِمَةٌ عَلَى سَاقٍ وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

297. Abd Allah said that The Prophet (Prayers & peace be upon him) used to stay below a massive pasture in a vast empty area on the right of the roadway in a level valley two miles away from Al-Ruwaitha. The top of the pasture was flattened as it stood with a lot of sand at its reaches.

٢٩٨- وَحَــدَّثَ عَبْدُ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِى طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلاثَةٌ عَلَــى الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ عِنْدَ سَلَمَاتِ الطَّرِيقِ بَيْنَ أُولئِكَ السَّلَمَاتِ كَانَ عَبْدُ اللَّهُ يَرُوحُ مِنَ الْعَرْجِ بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ فَيُصَلِّى الظُّهْرَ فِى ذلِكَ الْمَسْجِدِ.

298. Abd Allah said that The Prophet (Prayers & peace be upon him) prayed at one end of Tal'ah, behind Al Erg, facing the pasture. Near the mosque were two or three graves, marked with stones piled above them, to the right of the roadway where the steps met the road. Abd Allah used to rest at the steps after the sun had declined and then pray the noon prayer at the mosque.

٢٩٩- قَالَ عَبْدُ اللَّهِ: وَنَزَلَ رَسُولُ اللَّهِ ﷺ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ الطَّرِيقِ فِى مَسِيلٍ دُونَ هَرْشَى، ذلِكَ الْمَسِيلُ لاَصِقٌ بِكُرَاعِ هَرْشَى بَيْنَهُ وَبَيْنَ الطَّرِيقَ قَرِيبٌ مِنْ غَلْوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّى إِلَى سَرْحَةٍ هِىَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ وَهِىَ أَطْوَلُهُنَّ.

299. Abd Allah said that the Messenger of God used to stay near a pasture on the left of the road at a rivulet below Hurshi, that rivulet was close to a track that led to Hurshi, and Abd Allah used to pray near a pasture which was the nearest to the road, and the largest one there.

٣٠٠- ويَقُولُ: إنَّ النَّبيَّ ﷺ كـــانَ يَنْزِلُ فِى الْمَسِيلِ الَّذى فى أدْنَى مَرِّ الظَّهْرَانِ قَبلَ الْمَدِينَةِ حِينَ يَهْبِطَ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِى بَطْنِ ذلِكَ الْمَسِيلِ عَنْ يَسَارِ الطَّرِيقِ وأَنْتَ ذَاهِبٌ إلَى مَكَّةَ لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الطَّرِيقِ إلاَّ رَمْيَةٌ بِحَجَرٍ.

300 . And he said that The Prophet (Prayers & peace be upon him) used to stay at the rivulet which runs near the pathway to Zahran, facing Madinah. This was on his return from his journeys. You will find this place in a valley near the rivulet on the left of the road when you face Makkah, it is just between the place in which the Messenger of God stayed and the road, a stone's throw from it.

٣٠١- قَالَ: وَكَانَ النَّبيُّ ﷺ يَنْزِلُ بِذِى طُوًى وَيَبِيتُ حَتَّى يُصْبِحَ، ثُمَّ يُصَلِّى الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذلكَ عَلى أكَمَةٍ غَلِيظَةٍ لَيْسَ فِى الْمَسْجِدِ الَّذِى بُنِىَ ثَمَّ، وَلكِنْ أَسْفَلَ مِنْ ذلِكَ على أكَمَةٍ غَلِيظَةٍ.

301. He said that The Prophet (Prayers & peace be upon him) used to stay at Tuwa and spend the night until the morning there, and pray the dawn prayer at Makkah. And the place where the Messenger of God prayed was on top of a hill, not in the mosque.

٣٠٢- وَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ: إنَّ النَّبيَّ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الْجَبَلِ الَّذِى بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ فَجَعَلَ الْمَسْجِدَ الَّذِى بُنِى ثَمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الأكَمَةِ وَمُصَلَّى النَّبِىِّ ﷺ أسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الأكَمَةِ عَشَرَةَ أذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّى مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الجَبَلِ الَّذِى بَيْنَكَ وَبَيْنَ الْكَعْبَةِ.

302. And Abd Allah also said that The Prophet (Prayers & peace be upon him) used to face the mountain which lies between the long mountain towards the Ka'ba, so when he stood the

mosque was at his left at the end of hill, the place which The Prophet (Prayers & peace be upon him) used to pray was beneath the black hill, which is ten cubits from the mountain which you see between you and the Ka'ba.

١٢ - سترة الإمام سترة لمن خلفه

٣٠٣- وَعَنْهُ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إذَا خَرَجَ يَوْمَ الْعِيدِ، أَمَرَنَا بِحَرْبَةٍ فَتُوضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّى إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذلكَ فى السَّفَرِ، فَمِنْ ثَمَّ اتخَذَهَا الأُمَرَاءُ.

12. The Book of Markers for the Place of Prayer

303. It was related that Ibn Umar said: "When The Messenger of God came out on the day of the feast , he ordered a spear to be put before him and then he used to pray facing it with the people behiend him. He used to do the same when he traveles. This tradition was followed by every Emir.

٣٠٤- عَنْ أَبِى جُحَيْفَةَ رَضِىَ اللَّهُ عَنْهُ: أَنَّ النَّبِىَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ، الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ.

304. It was related that Abi Juhaifa said: " The Prophet (Prayers & peace be upon him) led us, and prayed two Rak'at for the mid-day prayer and then a two Rak'at afternoon prayer at Al Batha using a spear driven into the earth as a marker in front of him while women and donkeys passed in front of him beyond the marker'."

٣٠٥- عَنْ سَهْلٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

305. It was related that Sahl said: "The distance between the place of prayer of the Messenger of God and the wall was just sufficient for a sheep to pass through."

٣٠٦- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ وَمَعَنَا عُكَّازٌ أَوْ عَصاً أَوْ عَنَزَةٌ وَمَعَنَا إِدَاوَةٌ، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَاوَلْنَاهُ الإِدَاوَةَ.

306. It was related that Anas Ibn Malik said: "Whenever The Prophet (Prayers & peace be upon him) used to go to answer the call of nature, I and another boy used to follow him with a stick or a spear and a tumbler of water, and when he had finished answering the call of nature we used to hand the tumbler of water to him."

٣٠٧- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يُصَلِّي عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ، فَقِيلَ لَهُ: يَا أَبَا مُسْلِمٍ أَرَاكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هٰذِهِ الأُسْطُوَانَةِ؟ قَالَ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

307. It was related that Salama Ibn Al-Akwa said: "I used to pray behind the pillar near the place where the Qur'ans were kept and I said: 'O Abu Muslim! I see you always seeking to pray behind this pillar.' He replied: 'I saw the Messenger of God always seeking to pray close to that pillar'."

٣٠٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَدِيثُ دُخُولِ النَّبِيِّ ﷺ الْكَعْبَةَ قَالَ: فَسَأَلْتُ بِلَالاً حِينَ خَرَجَ مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُوداً عَنْ يَمِينِهِ وَعَمُوداً عَنْ يَسَارِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، وَفِي رِوَايَةٍ عَمُودَيْنِ عَنْ يَمِينِهِ.

308. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) entered the Ka'ba together

with Usama Ibn Zaid, Uthman Ibn Talha and Bilal and stayed there for a long time. When they emerged I was the first man to enter the Ka'ba. I asked Bilal: 'What did The Prophet (Prayers & peace be upon him) do ?' Bilal replied: 'He offered prayer with one pillar to his left and one to his right and three behind , in those days Al-Ka'bah was supported by six pillars'."

It was also related : "Two pillars on his right."

٣٠٩- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا، قِيلَ لِنَافِعٍ: أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ؟ قَالَ: كَانَ يَأْخُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي إِلَى أَخِرَتِهِ أَوْ مُؤَخِّرِهِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

309. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) used to make his she-camel sit crosswise before himself and he would pray facing it." I asked: "What would The Prophet (Prayers & peace be upon him) do if the she-camel was disturbed and moved away?" He said: "He would take its saddle and place it in front of him and pray facing its back part." And Ibn Umar used to do the same.

٣١٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

310. It was related that Aisha said: "Do you consider us equal to dogs and donkeys? While I used to lie in my bed, The Prophet (Prayers & peace be upon him) used to pray facing the middle of the bed. I used to consider it inappropriate to stand in front of him during his prayers. So I would slip away slow-

ly and quietly from the foot of the bed until I removed myself from my unease."

٣١١- عَنْ أَبِى سَعِيدٍ الْخُدْرِىِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يُصَلِّى فِى يَوْمِ جُمُعَةٍ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِى أَبِى مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ فِى صَدْرِهِ، فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاغاً إِلاَّ بَيْنَ يَدَيْهِ فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الأُولَى فَنَالَ مِنْ أَبِى سَعِيدٍ، ثُمَّ دَخَلَ عَلى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِىَ مِنْ أَبِى سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ، فَقَالَ: مَا لَكَ وَلاِبْنِ أَخِيكَ يَا أَبَا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: إِذَا صَلَّى أَحَدُكُمْ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ.

311. It was related that Abu Sa'id said: "I was praying on a Friday behind something which acted as a marker when a youth from Bani Abi Mu'ait tried to pass in front of me, but I pushed him aside from his chest. There being no other way he tried again to pass but I pushed him yet more forcefully. The youth abused me and went to Marwan and lodged a complaint against me so I followed the youth to Marwan and he asked me: 'O Abu Sa'id! What has happened between you and your brother's son?' I replied: 'I heard The Prophet (Prayers & peace be upon him) say: 'If any of you are praying behind something as a marker and someone tries to pass in front of you, then you should repulse him and if he refuses you should use force against him as he is a satan'."

٣١٢- عَنْ أَبِى جُهَيْمٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَى الْمُصَلِّى مَاذَا عَلَيْهِ مِنَ الإِثْمِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ يَمُرَّ بَيْنَ يَدَيْهِ، قَالَ الرَّاوِى: لاَ أَدْرِى أَقَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْراً أَوْ سَنَةً.

312. It was related that Abi Juhaim was asked what he had heard from the Messenger of God about a person who passes in front of another during his pray. Abu Juhaim replied: "The Messenger of God said: 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for forty (days, months) years rather than to pass in front of him." Abu Al Nadr said: "I do not remember whether he said forty days, months or years."

٣١٣- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ على فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

313. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to pray while I was sleeping across his bed in front of him. Whenever he wished to pray Witr, he would wake me up and I would pray Witr."

٣١٤- عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَهِيَ لأَبِي الْعَاصِ بْنِ الرَّبِيعِ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

314. It was related that Abu Qatada Al Ansari said: "The Messenger of God was praying and he was carrying Umamah the daughter of Zainab, the daughter of the Messenger of God, and she was the daughter of Abi Al-As Ibn Rabi'a Ibn Abd Shams. When he prostrated he put her down and when he stood up he carried her"

٣١٥- حَدِيثُ ابْنِ مَسْعُودٍ فِى دُعَاءِ النَّبِىِّ ﷺ عَلى قُرَيْشٍ يَوْمَ وَضَعُوا عَلَيْهِ السَّلَى تَقَدَّمَ، وَقَالَ هُنَا فِى آخِرِهِ: ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: وَأُتْبِعَ أَصْحَابُ الْقَلِيبِ لَعْنَةً.

315. It was related that Abd Allah Ibn Mas'ud said: "While the Messenger of God was praying beside the Ka'ba, there were some of the Quraish sitting in a group. One of them said: 'Look at this one who does deeds just for show.' Which one of you will go and fetch some dung, blood and innards from the slaughtered camels of so and so's family and wait until he prostrates and then put them between his shoulders?' The most despicable of them went and brought them and when the Messenger of God prostrated he put them between his shoulders. The Prophet (Prayers & peace be upon him) remained in prostration and they fell about laughing so much that they collapsed upon one another. A passer-by went to Fatimah, who was still a young girl, and she came running while The Prophet (Prayers & peace be upon him) was still prostrating and removed it and went toward them insulting them openly. When the Messenger of God finished his prayer he said: 'O God! Revenge on Quraish.' He said this three times and added: 'O God! Revenge on Amr Ibn Hashim, Utba Ibn Rabi'a, Shaiba Ibn Rabi'a, Al Walid Ibn Utba, Umaiya Ibn Khalaf, Uqba Ibn Abi Mu'ait and Umara Ibn Al Walid'." Abd Allah added: 'By God! I saw all of them lying dead on the battlefield on the day of Badr and they were dragged and thrown into the well at Badr. The Messenger of God then said: 'God's curse has descended upon the people of the well'."

١٣ - كتاب مواقيت الصلاة

٣١٦- عَنْ أَبِى مَسْعُودٍ الأَنْصَارِىِّ رَضِىَ اللَّهُ عَنْهُ: أَنَّهُ دَخَلَ على الْمُغِيرَةِ بْنِ شُعْبَةَ وَقَدْ أَخَّرَ الصَّلاَةَ يَوْماً بِالْعِرَاقِ، فَقَال: مَا هَذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ؟ ثُمَّ قَالَ: بِهَذَا أُمِرْتُ.

13. The Book of the Times of Prayer

316. It was related that Abi Mas'ud Al Ansari said: "Al Mughira Ibn Shu'ba was once in Iraq and he delayed his prayers so I said to him: 'O Mughira! What is this? Do you not know that Gabriel came once and offered (the dawn) prayer and the Messenger of God prayed too, and then he prayed again (the noontime) prayer and so did the Messenger of God and again he prayed the (afternoon) prayer and so did the Messenger of God, and again he prayed the prayer at (sunset) and so did the Messenger of God and again he prayed the (evening) prayer and so did the Messenger of God and Gabriel said: 'I was commanded to do so to show you the prescribed prayers'."

٣١٧- عَنْ حُذَيْفَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ رَضِىَ اللَّهُ عَنْهُ فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِى الْفِتْنَةِ؟ قُلْتُ: أَنَا، كَمَا قَالَهُ، قَالَ: إِنَّكَ عَلَيْهِ أَوْ

عَلَيْهَا لَجَرِيءٌ، قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالأَمْرُ وَالنَّهْيُ، قَالَ: لَيْسَ هذَا أُرِيدُ، وَلكِنِ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً، قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ، قَالَ: إِذاً لاَ يُغْلَقَ أَبَداً، فَقِيلَ لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ كَمَا أَنَّ دُونَ الْغَدِ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ، فَسُئِلَ: مَنِ الْبَابُ؟ قَالَ: عُمَرُ.

317. It was related that Hudhaifa said: "Once I was sitting with Umar and he said: 'Who of you remembers what the Messenger of God said about the trials?' I said: 'I know it as The Prophet (Prayers & peace be upon him) told it.' Umar said: 'No wonder you dare.' I said: 'The trials for a man are his wife and children, money and neighbour which are expiated by prayers, fasting, charity and by enjoining what is good and forbidding what is evil.' Umar said: 'I did not mean that but I was asking about the trials which will outspread like the waves in the sea. I said: 'O Amir of the believers, you do not need to fear because there is a closed door between you and it." Umar asked: 'Will the door be broken or opened?' I replied: 'It will be broken.' Umar said: 'Then it will never be closed again.' I was asked whether Umar knew that door, I replied that he knew it as one who knows there will be night before the morning." This Hadith was clear of misstatement. He added that they sent Masruq to ask Hudhaifa about the door, he said: 'The door was Umar himself."

٣١٨- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رُجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ

يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ﴾، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ أَلِيَ هَذَا؟ قَالَ: لِجَمِيعِ أُمَّتِي كُلِّهِمْ.

وَعَنْهُ فِي رِوَايَةٍ: لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي.

318. It was related that Ibn Mas'ud said: "A man unlawfully kissed a woman and then went to The Prophet (Prayers & peace be upon him) and told him of it. God revealed: 'And establish regular prayers at the two ends of the day and when the night approaches, surely the good deeds blot out the evil deeds. This is a Reminder for those who remember God.' (Surah 11 verse 114.) The man asked the Messenger of God: 'Is that for me.' He said: 'It is for all my followers'." Also it was related that he said: "To any of my followers who act according to it"

٣١٩- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ، قَالَ: حَدَّثَنِي بِهِنَّ رَسُولُ اللَّهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

319. It was related that Abd Allah said: "I asked The Prophet (Prayers & peace be upon him) which deed is the dearest to God, he replied: 'To offer the prayers at their due times.' I asked: 'What is the next?' He replied: 'To be good and dutiful to your parents.' I asked again: 'What is the next?' He replied: 'To fight for God's cause'. Abd Allah added: "I asked only that much and if I had asked further The Prophet (Prayers & peace be upon him) would have told me more."

٣٢٠- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُولُ: أَرَأَيْتُم لَوْ أَنَّ نَهراً بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ: ذَلِكَ يُبْقِى مِنْ دَرَنِه؟. قَالُوا: لاَ يُبْقِى مِنْ دَرَنِهِ شَيْئاً، قَالَ: فَذلِكَ مَثَلُ الصَّلَوَاتِ الخَمْسِ يَمْحُو اللَّهُ بِهَا الخَطَايَا.

320. It was related that Abu Huraira said: "I heard the Messenger of God say: 'If there was a river at the door of anyone of you and you bathed in it five times daily would you see any dirt on yourselves?' They said: 'No trace of dirt would remain.' He added: 'That is the similitude of the five prayers with which God blots out evil deeds'."

٣٢١- عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ عَنِ النَّبِىِّ ﷺ أَنَّهُ قَالَ: اعْتَدِلُوا فِى السُّجُود وَلاَ يَبْسُطْ ذِرَاعَيْهِ كَالْكَلْبِ، فَإِذَا بَزَقَ فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ فَإِنَّمَا يُنَاجِى رَبَّهُ.

321. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Prostrate correctly and do not place your forearms flat with your elbows touching the ground like a dog. And if you need to spit, do not spit in front nor to your right, for the person in prayer is speaking to his Lord."

٣٢٢- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّه ﷺ أَنَّهُ قَالَ: إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ، وَاشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعْضِى بَعْضاً فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٌ فِى الشِّتَاءِ وَنَفَسٌ فِى الصَّيْفِ أَشَدُّ مَا تَجِدُونَ مِنَ الحَرِّ وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ.

322. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When the weather is very hot delay the noon prayer until it becomes a little cooler because the harshness of the heat is from the raging of the Fire. The Hell Fire complained to its Lord saying: 'O Lord! My parts are

consuming themselves.' So God allowed it to take two breaths, one in the winter and one in the summer. Its exhaling in summer is when you feel the severest heat and its inhaling in winter is when you feel the severest cold."

٣٢٣- عَنْ أَبِى ذَرٍّ الْغِفَارِىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِى سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ، فَقَالَ النَّبِىُّ ﷺ: أَبْرِدْ ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: أَبْرِدْ حَتَّى رَأَيْنَا فَىْءَ التُّلُولِ.

323. It was related that Abu Dhar Al Ghifari said: "We were on a journey with The Prophet (Prayers & peace be upon him) and the caller wanted to call for the noon prayer. The Prophet (Prayers & peace be upon him) said: 'Wait until it becomes cooler.' Again the caller wanted to call but The Prophet (Prayers & peace be upon him) said to him: 'Wait until it becomes cooler and we can see the shadows of the hillocks'."

٣٢٤- عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ فَقَامَ على الْمِنْبَرِ فَذَكَر السَّاعَةَ فَذَكَر أَنَّ فِيهَا أُمُوراً عِظَاماً، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَىْءٍ فَلْيَسْأَلْ؟ فَلاَ تَسْأَلُونِى عَنْ شَىْءٍ إلاَّ أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِى مَقَامِى هذَا فَأَكْثَرَ النَّاسُ فِى الْبُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ سَلُونِى، فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ السَّهْمِىُّ، فَقَالَ: مَنْ أَبِى؟ فَقَالَ: أَبُوكَ حُذَافَةُ، ثُمَّ أَكْثَرَ أَنْ يَقُولَ سَلُونِى، فَبَرَكَ عُمَرُ رَضِىَ اللَّهُ عَنْهُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينـاً وَبِمُحَمَّدٍ نَبِيًّا فَسَكَتَ، ثُمَّ قَالَ: عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ آنِفـاً فِى عُرْضِ هـذَا الْحَائِطِ فَلَمْ أَرَ كَالْخَيْرِ وَالشَّرِّ، قَدْ تَقَدَّمَ بَعْضُ هـذَا الْحَدِيثِ فِى كِتَابِ الْعِلْمِ، مِنْ رِوَايَةِ أَبِى مُوسَى لكِنْ فِى هذِهِ الرِّوَايَةِ زِيَادَةٌ وَمُغَايَرَةُ أَلْفَاظٍ.

324. It was related that Anas Ibn Malik said: "The Messenger of God came out as the sun abated at midday and offered the noon prayer. He then rose and stood on the pulpit and spoke about the Day of Judgment and said that momentous things would happen upon it. He then said: 'Whoever wishes to ask me anything may do so and I shall reply as long as I remain here.' Most of the people wept and The Prophet (Prayers & peace be upon him) repeated again: 'Ask me.' Abd Allah Ibn Hudhafa As Sahmi stood up and asked: 'Who is my father?' The Prophet (Prayers & peace be upon him) replied: 'Your father is Hudhafa.' The Prophet (Prayers & peace be upon him) again repeated: 'Ask me.' Then Umar knelt in front of him and said: 'We are pleased with God as our Lord, Islam as our Religion and Mohammed as our Prophet.' The Prophet (Prayers & peace be upon him) fell silent and then said: 'Paradise and Hell Fire were displayed in front of me on this wall just now and I have never seen anything better than the former and never seen anything worse than the latter'."

٣٢٥- عَنْ أَبِى بَرْزَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ يُصَلِّى الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ، وَيُصَلِّى الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ، فَيَرْجِعُ وَالشَّمْسُ حَيَّةٌ، وَنَسِىَ الرَّاوِى مَا قَالَ فِى الْمَغْرِبِ، قَالَ: وَلاَ يُبَالِى بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ.

325. It was related that Abu Barza Al Aslami said: "The Prophet (Prayers & peace be upon him) used to offer the dawn prayer when you could recognise the person beside him and he used to recite from sixty to one hundred verses of the Qur'an. He used to offer the noon prayer as soon as the sun abated and

the afternoon prayer when the sun was still too hot for a man to go and return from the furthest place in Madinah. He sometimes delayed the evening prayer to one third of the night or the middle of the night."

٣٢٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعاً وَثَمَانِياً الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ.

326. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) prayed eight Rak'at for the noon and afternoon prayers, and seven for the prayer at sunset and the evening prayer when in Madinah."

٣٢٧- حَدِيثُ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ فِي ذِكْرِ الصَّلَوَاتِ تَقَدَّمَ قَرِيباً، وَقَالَ: فِي هٰذِهِ الرِّوَايَةِ لَمَّا ذَكَرَ الْعِشَاءَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

327. It was related that Abu Barza was asked: "How did the Messenger of God offer the five obligatory congregational prayers?" Abu Barza replied: "The Prophet (Prayers & peace be upon him) used to pray the noon prayer which you would call the first one at midday when the sun had just abated. The afternoon prayer when the sun was still too hot for a man to go and return from the furthest place in Madinah. The Prophet (Prayers & peace be upon him) like to delay the evening prayer which you would call Al-Atama and he disliked to sleep before it or to speak after it. After the dawn prayer he used to leave when you could recognise the person sitting beside him and he used to recite from sixty to one hundred verses of the Qur'an."

٣٢٨- عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّى الْعَصْرَ ثُمَّ يَخْرُجُ الإنْسَانُ إِلَى بَنِى عَمْرِو بْنِ عَوْفٍ فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

328. It was related that Anas Ibn Malik said: "We used to pray the afternoon prayer and then if something happened go to the Bani Amr Ibn Auf tribe, and we would find them still praying the afternoon prayer."

٣٢٩- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّى والشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِى، فَيَأْتِيهِم وَالشَّمْسُ مُرْتَفِعَةٌ. وَبَعْضُ الْعَوَالِى مِنَ الْمَدِينَة على أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ.

329. It was related that Anas Ibn Malik said: "The Messenger of God used to offer the afternoon prayer when the sun was still hot and high and if one was to leave for Al-Awali in Madinah, he would reach there when the sun was still high. Some of Al-Awali in Madinah was about four miles from the city."

٣٣٠- عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الَّذِى تَفُوتُهُ صَلاَةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ.

330. It was related that Ibn Umar said: "Whoever intentionally misses the afternoon prayer it is as if he has lost his family and property."

٣٣١- عَنْ بُرَيْدَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ قَالَ فِى يَوْمٍ بِذِى غَيْمٍ بَكِّرُوا بِصَلاَةِ الْعَصْرِ فَإِنَّ النَّبِىَّ ﷺ قَالَ: مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ.

331. It was related that Buraida said on a cloudy day: "Offer the afternoon prayer early because The Prophet (Prayers & peace

be upon him) said: 'Whoever misses the afternoon prayer his deeds will be futile'."

٣٣٢- عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هذَا الْقَمَرَ لاَ تُضَامُونَ فِي رُؤْيَتِه، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا، ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾.

332. It was related that Jarir said: "We were with The Prophet (Prayers & peace be upon him) and he glanced at the moon, it was full, and he said: 'Indeed you will see your Lord as clearly as you see this moon and you will have no difficulty in seeing Him. So if you are able to pray before sunrise and before sunset then do so. Then he recited: 'And celebrate the praise of your Lord before the rising of the sun and before its setting'." (Surah 50 verse 39)

٣٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ.

333. It was related that Abu Huraira said: "The Messenger of God said: 'The angels descend to you in succession by night and by day but they all gather together with you at the dawn and afternoon prayers. Those who have passed the night with you ascend to Heaven and God asks them, although He is well aware: 'How did you leave my servant?' The angels reply: 'They were praying when we left them and when we arrived we found them praying'."

٣٣٤- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ.

334. It was related that Abu Huraira said: "The Messenger of God said: 'If any of you can make one prostration of the afternoon prayer before sunset he should complete his prayer. If any of you can make one Rak'at of the dawn prayer before sunrise he should complete his prayer."

٣٣٥- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ فَعَمِلُوا إِلَى صَلاَةِ الْعَصْرِ ثُمَّ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطًا، ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ فَأُعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابَيْنِ: أَيْ رَبَّنَا أَعْطَيْتَ هَؤُلاَءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطاً قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً، قَالَ اللَّهُ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لاَ، قَالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ.

335. It was related that Ibn Umar said: "I heard the Messenger of God say: 'The length of your stay as compared to previous nations is like the length of time between the afternoon prayer and sunset. The people of the Torah were given the Torah and they acted upon it until midday then they gave up and were given one gold coin each. Then the people of the Injeel were given the Injeel and they acted upon it until the afternoon prayer then they gave up and were given one gold coin each. And then we were given the Qur'an and we acted

upon it until sunset and we were given two cold coins each for completing the task. At this the people of the scripture said: O our Lord! You have given them two gold coins and given us only one although we worked longer than they.' God said: 'Have I deprived you of your due right?' They said: 'No.' God said: 'That is My blessing which I bestow upon whoever I chose'."

٣٣٦- عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

336. It was related that Rafi Ibn Khadij said: "We used to offer the sunset prayer with The Prophet (Prayers & peace be upon him) and after finishing it one of us would leave and still see as far as the places where an arrow might reach when shot from its bow."

٣٣٧- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا إِذَا رَآهُمْ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ أَبْطَؤُوا أَخَّرَ، وَالصُّبْحَ كَانُوا أَوْ كَانَ النَّبِيُّ يُصَلِّيهَا بِغَلَسٍ.

337. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to pray the noon prayer at midday and the afternoon prayer at a time when the sun was still bright, the sunset prayer at its due time and the evening prayer at a variable time. Whenever he saw the people gathered for evening prayer he would pray earlier and if the people prayed later he would pray later. And they or The Prophet (Prayers & peace be upon him) used to offer the dawn prayer when it was still dark."

٣٣٨- عَنْ عَبْدِ اللَّهِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمُ الْمَغْرِبِ، قَالَ: وَيَقُولُ الأَعْرَابُ: هِيَ الْعِشَاءُ.

338. It was related that Abd Allah Al Muzani said: "The Prophet (Prayers & peace be upon him) said: 'Do not be swayed by the Bedouin regarding the name of the sunset prayer which they call the evening prayer."

٣٣٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلاَمُ فَلَمْ يَخْرُجْ، حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ فَقَالَ لأَهْلِ الْمَسْجِدِ: مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ.

339. It was related that Aisha said: "The Messenger of God once delayed the evening prayer during the time when Islam had not spread. The Prophet (Prayers & peace be upon him) did not come out until Umar told him that the women and children had slept. Then he came out and said to the people in the mosque: 'None of the inhabitants of the earth have been waiting for the evening prayer except you."

٣٤٠- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ نُزُولاً فِي بَقِيعِ بُطْحَانَ وَالنَّبِيُّ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ النَّبِيَّ ﷺ عِنْدَ صَلاَةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُم، فَوَافَقْنَا النَّبِيَّ ﷺ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصَّلاَةِ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ: عَلَى رِسْلِكُمْ أَبْشِرُوا إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ، أَوْ قَالَ: مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ، لاَ يَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ: قَالَ أَبُو مُوسَى: فَرَجَعْنَا فَرْحَى بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ.

340. It was related that Abi Musa said: "My companions who came with me in the boat landed with me at a place called Baqi'a But'han. The Prophet (Prayers & peace be upon him) was in Madinah at that time. We used to go to The Prophet (Prayers & peace be upon him) in turns each night at the time of the evening prayer. Once I went to The Prophet (Prayers & peace be upon him) with my companions and found him busy with some matter, so the evening prayer was delayed until the middle of the night. He then came out and led the people. When he had finished he addressed the people saying: 'Be patient! Do not go away, good news. It is from the blessings of God upon you that none of mankind has prayed at this time except you.' Or he said: 'No one but you has prayed at this time.' Abu Musa added: 'So we returned happily after hearing this from the Messenger of God'."

٣٤١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيثُ أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ وَنَادَاهُ عُمَرُ قَدْ تَقَدَّمَ، وَفِي هَذَا زِيَادَةٌ، قَالَتْ: وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلِ، وَفِي رِوَايَةٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعاً يَدَهُ عَلَى رَأْسِهِ، فَقَالَ: لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هَكَذَا.

وَحَكَى ابْنُ عَبَّاسٍ وَضْعَ النَّبِيِّ ﷺ يَدَهُ عَلَى رَأْسِهِ - قَالَ: فَبَدَّدَ أَصَابِعَهُ شَيْئاً مِنْ تَبْدِيدٍ ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ ضَمَّهَا يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةَ اللِّحْيَةِ لاَ يُقَصِّرُ وَلاَ يَبْطُشُ إِلاَّ كَذَلِكَ.

341. It was related that Aisha said: "The Messenger of God once delayed the evening prayer until Umar reminded him by say-

ing: 'The prayer! The women and children have slept.' Then The Prophet (Prayers & peace be upon him) came out and said: 'None of the inhabitants of the earth have been waiting for it except you.' Urwa said: 'The prayer was not offered anywhere except in Madinah in those days.' He also said: 'The Prophet (Prayers & peace be upon him) used to offer the evening prayer in the time between the disappearance of twilight and the end of the first third of the night'." Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came out at a time like this with water dripping from his head, he put his hand on his head and said: 'If I had not found it difficult for my followers I would have ordered them to pray the evening prayer at this time.' I asked Ata to tell me more of how The Prophet (Prayers & peace be upon him) had kept his hand on his head as Ibn Abbas had told him. Ata separated his fingers slightly, and put his fingertips on the side of his head, brought his fingers downwards until his thumb touched the lobe of his ear at the side of his temple and the beard on his face. He neither slowed nor hurried in doing this but moved in that way. The Prophet (Prayers & peace be upon him) said: 'If I had not found it difficult for my followers I would have ordered them to pray at this time.' Anas added: 'It is to me now as if I behold the sparkle of the Prophet's ring that night'."

٣٤٢- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

342. It was related that Abi Musa said: "The Messenger of God said: 'Whoever prays the two cool prayers will go to Paradise'."

٣٤٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلاَةِ، قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِّينَ يَعْنِي آيَةً.

343. It was related that Anas said: "Zaid Ibn Thabit said: 'We ate our meal with The Prophet (Prayers & peace be upon him) before dawn when we were fasting and then rose for the dawn prayer.' I asked him how long was the interval between the two, he replied: 'The time between the two was just enough for the recitation of fifty to sixty verses of the Qur'an'."

٣٤٤- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةٌ بِي أَنْ أُدْرِكَ صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ.

344. It was related that Sahl Ibn Sa'd said: "I used to take the meal before dawn when fasting with my family and hurry to catch the dawn prayer with the Messenger of God."

٣٤٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

345. It was related that Ibn Abbas said that men whom God is pleased with were present with me, when the most pleasing to God of whom Umar said: "The Prophet (Prayers & peace be upon him) forbade prayer after the dawn prayer until the sun rose and after the afternoon prayer until the sunset." Ibn Abbas related that some people had told him the same.

٣٤٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

قَالَ ابْنُ عُمَرَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَغِيبَ.

346. It was related that Ibn Umar said: "The Messenger of God said: 'Do not pray at the time of sunrise and at the time of sunset'." Ibn Umar also said that the Messenger of God said: "If the rim of the sun appears above the horizon then delay the prayer until it becomes high, and if the rim of the sun disappears, delay the prayer until it sets completely."

٣٤٧- حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ تَقَدَّمَ. وَزَادَ فِي هَذِهِ الرِّوَايَةِ وَعَنْ صَلاَتَيْنِ: نَهَى عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

347. It was related that Abu Huraira said: "The Messenger of God forbade two kinds of selling and two kinds of garments." He added that he also forbade two prayers. He forbade offering prayer after the dawn prayer until sunrise and after the afternoon prayer until sunset.

٣٤٨- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلاَةً لَقَدْ صَحِبْنَا رَسُولَ اللَّهِ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيهَا وَلَقَدْ نَهَى عَنْهَا يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

348. It was related that Mu'awiya said: "You offer two Rak'at after the afternoon prayer and I did not see the Messenger of God do so when we were with him and he surely forbade it." He means: The two Rak'at after the afternoon prayer

٣٤٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَالَّذِى ذَهَبَ بِهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ تَعَالَى، وَمَا لَقِيَ اللَّهَ تَعَالَى حَتَّى ثَقُلَ عَنِ الصَّلاَةِ، وَكَانَ يُصَلِّى كَثِيراً مِنْ صَلاَتِهِ قَاعِداً تَعْنِى الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا وَلاَ يُصَلِّيهِمَا فِى الْمَسْجِدِ مَخَافَةَ أَنْ يُثَقِّلَ على أُمَّتِهِ، وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ.

349. It was related that Aisha said: "By God Who took The Prophet (Prayers & peace be upon him) away. The Prophet (Prayers & peace be upon him) never missed the two Rak'at after the afternoon prayer until he met God and he did not meet God until it became tiring for him to pray standing, so then he used to offer most of his prayers seated. He used to pray in the house and never prayed in the mosque in case it was difficult for his followers and he loved to facilitate things for them.

٣٥٠- وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُهُمَا سِرّاً وَلاَ عَلاَنِيَةً، رَكْعَتَانَ قَبْلَ صَلاَةِ الصُّبْحِ وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

350. It was related that Aisha said: "The Messenger of God never missed the two Rak'at before the dawn prayer and after the afternoon prayer both publicly and privately."

٣٥١- عَنْ أَبِى قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ قَالَ: أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلاَةِ، قَالَ بِلاَلٌ: أَنَا أُوقِظُكُمْ فَاضْطَجَعُوا وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ، فَقَالَ: يَا بِلاَلُ أَيْنَ مَا قُلْتَ؟ قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ: إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلاَلُ قُمْ، فَأَذِّنْ بِالنَّاسِ بِالصَّلاَةِ، فَتَوَضَأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَضَّتْ قَامَ فَصَلَّى.

351. It was related that Abi Qatada said: "We were travelling with The Prophet (Prayers & peace be upon him) one night and some people said: 'We wish the Messenger of God would rest with us in the latter hours of the night.' He said: 'I fear that you would sleep and miss the dawn prayer.' Bilal said: 'I will wake you up.' So they all slept and Bilal rested his back against his saddle and he was also overcome by sleep. The Prophet (Prayers & peace be upon him) arose when the rim of the sun had risen and said: 'O Bilal! What happened?' He replied: 'I have never slept so deeply as that.' The Prophet (Prayers & peace be upon him) said: 'God took your souls as He wished and returned them as He wished. O Bilal! Arise and call for the prayer.' The Prophet (Prayers & peace be upon him) performed ablution and when the sun came up and was bright he arose and prayed."

٣٥٢- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الخَنْدَقِ بَعْدَمَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يا رَسُولَ اللَّهِ ما كِدْتُ أُصَلِّي الْعَصْرَ، حَتَّى كادَتِ الشَّمْسُ تَغْرُبُ، قَالَ النَّبِيُّ ﷺ: وَاللَّهِ ما صَلَّيْتُهَا فَقُمْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا المَغْرِبَ.

352. It was related that Jabir Ibn Abd Allah said: "On the day of the Battle of the Trench Umar Ibn Al Khattab came swearing curses at the unbelievers of the Quraish after sunset and said: 'O Messenger of God I could not offer the afternoon prayer until the sun had set.' The Prophet (Prayers & peace be upon him) replied: 'By God! I too have not prayed.' So we turned towards Buthan and The Prophet (Prayers & peace be upon

him) performed ablution and we also performed ablution and then we offered the afternoon prayer after sunset, and then he offered the sunset prayer."

٣٥٣- عَنْ أَنَس بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ، ﴿وَأَقِمِ الصَّلاَةَ لِذِكْرِي﴾.

353. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) said: 'If anyone forgets to pray he should pray the prayer he forgot as soon as he remembers. There is no expiation except to pray it.' Then he recited: 'Indeed I am God, there is no god but I, therefore worship Me and establish prayer for My remembrance'." (Surah 20 verse14)

٣٥٤- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ.

354. It was related that Anas Ibn Malik said that the Messenger of God said: "You are in prayer for as long as you are waiting for it."

٣٥٥- حَدِيثُهُ عَلَى رَأْسِ مِائَةِ سَنَةٍ تَقَدَّمَ، وَفِي رِوَايَةٍ هُنَا عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ النَّبِيُّ ﷺ: لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ، يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ الْقَرْنَ.

355. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) prayed the evening prayers one day towards the end of his life and after finishing it he arose and said: 'Do you perceive the significance of this night? No one present on the face of this earth will be alive after one hun-

dred years from now.' The people misunderstood the meaning of the Prophet's words, some thought this referred to the coming of the Day of Judgment, but when The Prophet (Prayers & peace be upon him) said: 'No one present on the face of this earth will be alive after one hundred years from now,' he meant that the people living in that century would have passed away."

٣٥٦- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ. وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ فَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، فَلاَ أَدْرِي قَالَ: وَامْرَأَتِي وَخَادِمٌ، بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ أَوْ قَالَتْ ضَيْفِكَ. قَالَ: أَوَ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ قَدْ عُرِضُوا فَأَبَوْا، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لاَ هَنِيئًا، فَقَالَ: وَاللهِ لاَ أَطْعَمُهُ أَبَدًا، وَايْمُ اللهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا فَقَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ مَا هَذَا؟ قَالَتْ: لاَ وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مَرَّاتٍ فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ - يَعْنِي يَمِينَهُ - ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ فَفَرَّقَنَا اثْنَيْ عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

356. It was related that Abd Al Rahman Ibn Abi Bakr said: "The emigrant companions were needy and The Prophet (Prayers & peace be upon him) said: 'Whoever has food enough for

two should feed a third from the emigrants. And whoever has food enough for four should take a fifth or sixth of them.' Abu Bakr fed three and The Prophet (Prayers & peace be upon him) fed ten of them." Abd Al Rahman said: "The three were my father, my mother and myself, and I do not remember whether he said 'and my wife and servant who we shared with the house of Abu Bakr. Abu Bakr took his supper with The Prophet (Prayers & peace be upon him) and remained there until the evening prayer was offered. Abu Bakr returned and stayed with The Prophet (Prayers & peace be upon him) until The Prophet (Prayers & peace be upon him) took his meal and then Abu Bakr went back to his house after most of the night had passed. Abu Bakr's wife said: 'What kept you from your guests, or she said your guest?' He replied: 'Have you not served them yet?' She replied: 'They refused to eat until you came, the food was served to them but they refused it.' Abd Al Rahman said: 'I went away and hid and meanwhile Abu Bakr shouted at me and reprimanded me and said: 'Eat! You are undeserving, and he said, 'By God I will not touch this food at all.' So by God, whenever any of us took anything from the food, it increased from beneath. We all ate our fill and the food was more than it had been before being served. Abu Bakr looked at the food and found it as it was before being served or even more in quantity. He spoke to his wife saying: 'O sister of Bani Firas! What is this?' She said: 'O what delight! The food is now three times more than it was.' Abu Bakr ate from it and said: 'My oath was from Satan.' Then he took another bite from it and then took the rest of it to The Prophet (Prayers & peace be upon him). So the meal was given to The Prophet (Prayers & peace be

upon him). There was a treaty between us and some people and when the time of its expiry was reached, The Prophet (Prayers & peace be upon him) divided us into twelve groups each under the command of one man. God knows how many men were under the command of each leader. And all of them ate from that meal."

١٤ - كتاب الأذان

٣٥٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كانَ يَقُولُ: كانَ الْمُسْلِمُونَ حِينَ قدمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ لَيْس يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْماً فى ذلكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوقاً مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِى بِالصَّلاَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ.

14. The Book of Adhan

(The Call to Prayer)

357. It was related that Ibn Umar used to say: "When the Muslims first arrived in Madinah they used to gather for the prayer and would guess at the time it was due. At that time the practice of calling to prayer had not been introduced. On one occasion they discussed this problem, some of them suggested that they use a bell like the Christians, other proposed the use of a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call for prayer, so the Messenger of God ordered Bilal to rise up and pronounce the call to prayer to summon the people to prayer.

٣٥٨ - عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإقَامَةَ.

358. It was related that Anas said: "Bilal was ordered to repeat the words of the call to prayer twice, and to pronounce the words of the Iqama once except 'Qad-qamat-is-Salat'."

٣٥٩ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى.

359. It was related that Abu Huraira said: "The Messenger of God said: 'When the call to prayer is pronounced Satan takes to his heels and passes wind noisily as he flees in order not to hear the call to prayer. When the call to prayer is completed he returns and then takes to his heels once more when the Iqama is pronounced and when it is completed he returns to whisper into the hearts of the people to distract them from their prayer and he makes them recall things they had forgotten and thus causes them to lose count of their prayers."

٣٦٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَيْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ.

360. It was related that Abu Sa'id Al Khudri said: " I heard the Messenger of God say: 'Whoever hears the call to prayer, whether it be a human, jinn or any other creature, will be a witness for the caller on the Day of Resurrection." Abu Said also said: "I heard this from the Messenger of God'."

٣٦١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا قَوْماً لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ فَإِنْ سَمِعَ أَذَاناً كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَاناً أَغَارَ عَلَيْهِمْ.

361. It was related that Anas said: "Whenever The Prophet (Prayers & peace be upon him) went out with us to fight in God's cause against any nation he never permitted us to at-

tack until the morning, and he used to wait to see, if he heard the call to prayer he would delay the attack and if he did not hear the call to prayer he attacked."

٣٦٢ - عَنْ أَبِى سَعِيـــد الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ ما يَقُولُ الْمُؤَذِّنُ.

عَنْ مُعَاوِيَةَ رَضِىَ اللهُ عَنْهُ مِثْلُهُ إِلَى قَوْلِه وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، وَلَمَّا قالَ حَىَّ على الصَّلاَةِ، قالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، وَقالَ: هَكَذَا سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ.

362. It was related that Abu Sa'id Al Khudri said: "The Messenger of God said: 'Whenever you hear the call to prayer, repeat what the caller says. He said Mu'awiya repeated the words of the call to prayer until 'And I bear witness that Mohammed is the Messenger of God . And when he said: "come to pray" , Mu'awiya said: There is no power except the power of God, he also said thus we heard your Prophet say '."

٣٦٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَـالَ: مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِى وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِى يَوْمَ الْقِيَامَةِ.

363. It was related that Jabir Ibn Abd Allah said: "The Messenger of God said: 'Whoever hears the call to prayer and says after it: 'O God! Lord of this perfect call and of the established prayer! Give Mohammed the right to intercede and make him superior and send him to the best and highest place in Paradise as You have promised him'. Then I will be permitted to intercede for him on the Day of Resurrection'."

٣٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ ما في الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً.

364. It was related that Abu Huraira said: "The Messenger of God said: 'If the people knew the reward for pronouncing the call to prayer and for standing in the first row and find no alternative to gain that except by drawing lots, and if they knew the reward of the noon prayer when prayed straight away, they would race for it and if they knew the reward of the evening and dawn prayers in congregation they would come to offer them even if they had to crawl there."

٣٦٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ بِلالاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ، قَالَ: وَكَانَ رَجُلاً أَعْمَى لاَ يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ.

365. It was related that Ibn Umar said that the Messenger of God said: "Bilal calls for prayer at night, so carry on eating and drinking until Ibn Umm Maktoum pronounces the call to prayer." Salim said: "He was a blind man who would not pronounce the call to prayer unless he was told that the dawn had broken."

٣٦٦ - عَنْ حَفْصَةَ أَنَّ رَسُولَ اللهِ ﷺ: كَانَ إِذَا اعْتَكَفَ الْمُؤَذِّنُ لِلصُّبْحِ، وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ.

366. It was related that Hafsa said: "When the caller pronounced the call to prayer for the dawn prayer and the dawn was manifest, The Prophet (Prayers & peace be upon him) ordered a

two Rak'at short prayer before the Iqama of the obligatory prayer."

٣٦٧ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ يَمْنَعَنَّ أَحَدَكُمْ أَوْ أَحَداً مِنْكُمْ أَذَانُ بِلاَلٍ مِنْ سُحُورِهِ، فَإِنَّهُ يُؤَذِّنُ بِلَيْلٍ، لِيَرْجِعَ قَائِمَكُمْ وَلِيُنَبِّهَ نَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ الْفَجْرُ أَوِ الصُّبْحُ، وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقُ وَطَأْطَأَ إِلَى أَسْفَلَ، حَتَّى يَقُولَ هكَذَا، يُشِيرُ بِسَبَّابَتَيْهِ إِحْدَاهُمَا فَوْقَ الأُخْرَى ثُمَّ مَدَّهُمَا عَنْ يَمِينِهِ وَشِمَالِهِ.

367. It was related that Abd Allah Ibn Mas'ud said: "The Messenger of God said: "The call to prayer pronounced by Bilal should not prevent you from eating your pre-dawn meal, for he calls to prayer at night, so that the one who is offering the late night prayer may hurry up and the sleeping one may awake. It does not mean that dawn has broken." Then he pointed with his fingers towards the sky and then lowered them like this towards the earth. Al-Zuhri motioned with his two index fingers which he put upon each other and then stretched out to the right and left. These gestures illustrate the way dawn breaks. It spreads left and right horizontally. The dawn that appears in the high sky and lower down is not the true dawn."

٣٦٨ - عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، ثَلاَثاً، لِمَنْ شَاءَ، وَفِي رِوَايَةٍ: بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، ثُمَّ قَالَ فِي الثَّالِثَةِ: لِمَنْ شَاءَ.

368. It was related that Abd Allah Ibn Mughaffal Al Muzni said: "The Prophet (Prayers & peace be upon him) said: 'There is a prayer between the two, the call to prayer and the Iqama, there is a prayer between the two calls to prayer." Then as he

repeated it a third time he added: "For the one who wishes to pray."

٣٦٩ - عَنْ مَالِكِ بْنِ الحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَحِيماً رَفِيقاً فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا قَالَ: ارْجِعُوا فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ.

369. It was related that Malik Ibn Al Huwairth said: "I went to The Prophet (Prayers & peace be upon him) with some men of my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realised we were longing for our families, he said to us: 'Return and stay with your families and teach them the Religion, and establish prayer and one of you should pronounce the call to prayer at its due time and the eldest of you should lead the prayer."

٣٧٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ مُؤَذِّناً يُؤَذِّنُ ثُمَّ يَقُولُ عَلَى إِثْرِهِ أَلاَ صَلُّوا فِي الرِّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطِيرَةِ فِي السَّفَرِ.

370. It was related that Ibn Umar pronounced the call for prayer at Dajnan and then said: "Pray in your homes". and then he told us that the Messenger of God used to tell the caller to pronounce the call and say "Pray in your homes" at the end of the call if the night was very cold or rainy during the journey."

٣٧١ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ سَمِعَ جَلَبَةَ الرِّجَالِ، فَلَمَّا صَلَّى قَالَ: مَا شَأْنُكُمْ؟ قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلاَةِ، قَالَ: فَلاَ تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلاَةَ فَعَلَيْكُمْ بِالسَّكِينَةِ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا.

371. It was related that Abi Qatada said: "Once when we were praying with The Prophet (Prayers & peace be upon him) we heard some people making a noise. After the prayer he asked: 'What is the matter?' They replied: 'We were hurrying to join the prayer.' He said: 'Do not hurry for the prayer, and whenever you enter into the prayer you should come in serenity and pray whatever remains with the people and complete the rest which you have missed'."

٣٧٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي.

372. It was related that Abi Qatada said: "The Messenger of God said: 'If the Iqama is pronounced then do not stand for the prayer until you see me before you."

٣٧٣ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُقِيمَتِ الصَّلاَةُ والنَّبِيُّ ﷺ يُنَاجِي رَجُلاً فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ.

373. It was related that Anas said: "Once when the Iqama was pronounced The Prophet (Prayers & peace be upon him) was speaking to a man in a corner of the mosque and he did not lead the prayer until some of the people had slept."

١٥ - كتاب صلاة الجماعة والإمامة

٣٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنْ لَهَا ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقاً سَمِيناً أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ.

15. The Book of Congregational Prayer and the Imam

374. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul I was going to order fire wood to be gathered and then to order someone to pronounce the call for prayer and then ask someone to lead the prayer, then I was going to go behind the houses of those men who did not present themselves for the obligatory prayer. By Him in Whose Hand is my soul, if any of them had thought that he would gain a bone well fleshed with meat or two small pieces of meat from between the ribs, they would have turned up for the evening prayer."

٣٧٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

375. It was related that Abd Allah Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "Congregational prayer is twenty seven times more superior to the prayer which is offered alone."

٣٧٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: تَفْضُلُ صَلاَةُ الجَمِيعِ صَلاَةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءاً وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِى صَلاَةِ الْفَجْرِ، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: فَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً﴾.

376. It was related that Abu Huraira said that the Messenger of God said: "The reward of the congregational prayer is twenty five times more than that of the prayer offered alone in one's house. This is because if you perform ablution and do it perfectly and then set off for the mosque with the sole intention of praying, for every step you take towards the mosque, you are upgraded one degree of reward and one sins is blotted out from your record. When you offer the prayer the angels continue to seek God's Blessings and forgiveness for you as long as you stay in the place of prayer. They say: 'O God! Bestow Your Blessings upon him! Be Merciful and kind to him.' And one is considered in prayer for as long as you are waiting for the prayer."

٣٧٧ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: أَعْظَمُ النَّاسِ أَجْراً فِى الصَلاَةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى وَالَّذِى يَنْتَظِرُ الصَلاَةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْراً مِنَ الَّذِى يُصَلِّى ثُمَّ يَنَامُ.

377. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) said: 'The people who gain more reward

for their prayer are those who are furthest from the mosque and them those who are the next furthest and so on. Likewise the one who waits to pray with the Imam gains a greater reward than one who prays and leaves to sleep."

٣٧٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَه، ثُمَّ قَالَ: الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ والْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللهِ، وَبَاقِي الحَدِيثِ تَقَدَّمَ.

378. It was related that Abu Huraira said that the Messenger of God said: "A man was walking upon a way and he saw a thorny branch, so he removed it from the way and God was pleased with him for his deed and forgave him because of it." Then The Prophet (Prayers & peace be upon him) said: "There are five kinds of martyrs: one who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive and dies, and one who is killed in the cause of God."

٣٧٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ بَنِي سَلِمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَنْزِلُوا قَرِيباً مِنَ النَّبِيِّ ﷺ قَالَ: فَكَرِهَ رَسُولُ اللهِ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ فَقَالَ: أَلاَ تَحْتَسِبُونَ آثَارَكُمْ.

379. It was related that Anas said that the people of Bani Salima wanted to move to a place nearer The Prophet (Prayers & peace be upon him) but the Messenger of God disliked the idea of their leaving their homes uninhabited, and he said: "Do you not think you will get the reward for your footsteps."

٣٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَيْسَ صَلاَةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ ما فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً.

380. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'No prayer is more difficult for the hypocrites than the dawn prayer and the evening prayer, and if they knew the reward of these they would certainly attend them even if they had to crawl there."

٣٨١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّه: الإِمَــــامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فــــي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مــا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِياً فَفَاضَتْ عَيْنَاهُ.

381. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God will shade seven on the Day when there will be no shade but His. A just ruler, a youth sincere in the worship of God, a man who loves to pray in the mosques, two people who love each other for God's sake and who meet and part only in the cause of God, a man who resists the allure of a beautiful woman who entices him for unlawful intercourse and then says: 'I fear God', a man who gives charity so secretly that his left hand does not know what his right hand has given, and a person who remembers God privately and his eyes are filled with tears."

٣٨٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قــالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ.

382. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God will prepare a place of honour and generous hospitality in Paradise for the one who goes to the mosque each morning and afternoon."

٣٨٣ - عَنْ عَبْدِ اللهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ رَجُلٍ مِنَ الأَزْدِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاَةُ يُصَلِّي رَكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ لاَثَ بِهِ النَّاسُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: الصُّبْحَ أَرْبَعاً. الصُّبْحَ أَرْبَعاً.

383. It was related that Abd Allah Ibn Malik Ibn Buhaina, a man from Al-Azd said: "The Messenger of God passed by a man who was praying two Rak'at after the Iqama. When the Messenger of God had finished the prayer, the people gathered around him, or the man, and the Messenger of God protested to him: 'Are there four Rak'at in the dawn prayer? Are there four Rak'at in the dawn prayer?'"

٣٨٤ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ فَحَضَرَتِ الصَّلاَةُ فَأُذِّنَ فَقَالَ: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا قَامَ مَقَامَكَ لَم يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّالِثَةَ فَقَالَ: إِنَّكُنَّ صَوَاحِبُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَخَرَجَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَصَلَّى فَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ رِجْلَيْهِ يَخُطَّانِ الأَرْضَ مِنَ الْوَجَعِ. فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ، ثُمَّ أُتِيَ بِهِ حَتَّى جَلَسَ إِلَى جَنْبِهِ وَكَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَبُو بَكْرٍ يُصَلِّي بِصَلاَتِهِ وَالنَّاسُ بِصَلاَةِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، وَفِي رِوَايَةٍ جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِماً.

وَعَنْهَا رَضِيَ اللهُ عَنْهَا فِي رِوَايَةٍ قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ

أَزْوَاجَهُ أَنْ يُمَرَّضَ فِى بَيْتِى فَأَذِنَّ لَهُ، وَبَاقِى الحَدِيث تَقَدَّمَ آنفاً.

384. It was related that Aisha said: "When the Messenger of God became fatally ill and the time for prayer was due and the call to prayer pronounced, he said: 'Tell Abu Bakr to lead the people in prayer.' It was said to him that Abu Bakr was too soft hearted and would not be able to lead the prayer in his stead. The Prophet (Prayers & peace be upon him) again gave the same command but was met with the same response. He commanded a third time and said: 'You women are like the companions of Joseph, inform Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer. Meanwhile the Prophet's health had improved slightly and he was helped out by two men at his sides. It was as if I see it now, his legs were trailing the ground from his illness. Abu Bakr began to move but The Prophet (Prayers & peace be upon him) signaled for him to remain in his place and The Prophet (Prayers & peace be upon him) was aided until he was beside Abu Bakr."

"The Prophet (Prayers & peace be upon him) was seated to the left of Abu Bakr while he stood in prayer." Aisha added: "When The Prophet (Prayers & peace be upon him) became gravely ill and his malady worsened he asked the permission of his wives to be cared for in my house, and they agreed."

٣٨٥ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا: أَنَّهُ خَطَبَ النَّاسَ فِى يَوْمِ ذِى رَدْغٍ فَأَمَرَ الْمُؤَذِّنَ لَمَّا بَلَغَ حَىَّ على الصَّلَاة قَالَ: قُلِ الصَّلَاةُ فِى الرِّحَالِ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ كَأَنَّهُمْ أَنْكَرُوا، فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هذَا؟ إِنَّ هذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّى، يَعْنِى النَّبِىَّ ﷺ، إِنَّهَا عَزْمَةٌ وَإِنِّى كَرِهْتُ أَنْ أُخْرِجَكُمْ.

385. It was related that Abd Allah Ibn Abbas addressed the people on a rainy day and when the caller said: 'Come for the prayer', Ibn Abbas ordered him to say: 'Pray in your houses.' The people looked at one another in surprise and dislike of it. Ibn Abbas said: "It appears you regard this with displeasure, however, so was it done by one who was better than me. The prayer is a timed ordinance and I disliked to make you come out."

٣٨٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ مِنَ الأَنْصَارِ: إِنِّي لاَ أَسْتَطِيعُ الصَّلاَةَ مَعَكَ وَكَانَ رَجُلاً ضَخْماً فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَاماً فَدَعَاهُ إِلَى مَنْزِلِه فَبَسَطَ لَهُ حَصِيراً وَنَضَحَ طَرَفَ الحَصِيرِ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ، فَقَالَ رَجُلٌ مِنْ آلِ الجَارُودِ لأَنَسٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ: ما رَأَيْتُهُ صَلاَّهَا إِلاَّ يَوْمَئِذٍ.

386. It was related that Anas said: "A man of the Ansar said to The Prophet (Prayers & peace be upon him): 'I cannot pray in congregation with you.' He was a strongly built man and he prepared a meal for The Prophet (Prayers & peace be upon him) and invited him to his house. He laid out a mat for The Prophet (Prayers & peace be upon him) and washed one side of it with water. The Prophet (Prayers & peace be upon him) prayed two Rak'at upon it." A man from the family of Al Jarud asked: "Did The Prophet (Prayers & peace be upon him) use to pray the forenoon prayer?" Anas said: "I never saw him praying the forenoon prayer except on that day."

٣٨٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا قُدِّمَ الْعَشَاءُ فَابْدَؤُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ.

387. It was related that Anas Ibn Malik said: "The Messenger of God said: 'If the supper is served, eat it before praying the sunset prayer and do not hurry your food."

٣٨٨ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنِ النَّبِىِّ ﷺ مَا كَانَ يَصْنَعُ فى بَيْتِه قَالَتْ: كانَ يَكُونُ فى مِهْنَةِ أَهْلِه - تَعْنِى فى خِدْمَةِ أَهْلِه - فَإِذَا حَضَرَتِ الصَّلاَةُ خَرَجَ إِلَى الصَّلاَة.

388. It was related that Aisha was asked: "What did The Prophet (Prayers & peace be upon him) use to do in the house?" She replied: "He used to busy himself in serving his family and when it was the time for prayer he would go out for it."

٣٨٩ - عَنْ مَالِكِ بْنِ الحُوَيْرِثِ رَضِىَ اللهُ عَنْهُ قَالَ: إِنِّى لأُصَلِّى بِكُمْ وَمَا أُرِيدُ الصَّلاَةَ، أُصَلِّى كَيْفَ رَأَيْتُ النَّبِىَّ ﷺ يُصَلِّى.

389. It was related that Malik Ibn Huwairith came to our mosque and said: "I pray in front of you and my intention is not to lead you in the prayer but to show you how The Prophet (Prayers & peace be upon him) prayed."

٣٩٠ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا حَدِيثُ: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ، تَقَدَّمَ، وَفى هذه الرِّوَايَة قالَتْ: قُلْتُ: إنَّ أَبَا بَكْرٍ إذَا قامَ فى مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِى لَهُ إنَّ أَبَا بَكْرٍ إِذَا قَامَ فى مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ الله ﷺ: مَهْ إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْراً.

390. It was related that Aisha said: "When the Messenger of God was ill he said: 'Tell Abu Bakr to lead the prayer.' I said to him:

'If Abu Bakr stands in your stead the people will not hear the prayer due to his excessive weeping. So please command Umar to lead the prayer.' Aisha added, I said to Hafsa: 'Tell him if Abu Bakr leads the people in his stead, they would not be able to hear him due to his weeping, so please command Umar to lead the prayer.' Hafsa did as I asked, but the Messenger of God said: 'Enough! You are like the companions of Joseph. Tell Abu Bakr to lead the people in prayer.' Hafsa said to Aisha: 'You never brought me anything but trouble'."

٣٩١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَا بَكْرٍ كانَ يُصَلِّي بِهِمْ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوُفِّيَ فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ وَهُمْ صُفُوفٌ في الصَّلاةِ فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الحُجْرَةِ يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ ثُمَّ تَبَسَّمَ يَضْحَكُ فَهَمَمْنَا أَنْ نَفْتَتِنَ مِنَ الْفَرَحِ بِرُؤْيَةِ النَّبِيِّ ﷺ فَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ على عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ النَّبِيَّ ﷺ خارِجٌ إلى الصَّلاةِ فَأَشَارَ إِلَيْنَا النَّبِيُّ ﷺ أَنْ أَتِمُّوا صَلاتَكُمْ وَأَرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ.

391. It was related that Anas Ibn Malik said: "Abu Bakr used to lead the prayer when The Prophet (Prayers & peace be upon him) was gravely ill until one Monday. When the people assembled in rows for the prayer The Prophet (Prayers & peace be upon him) raised the curtain of his house and stood looking at us. His face was shining like a the leaves of the Qur'an and he was smiling. We were soon to be tested for the pleasure we took at the sight of him. Abu Bakr joined the row as he assumed The Prophet (Prayers & peace be upon him) would lead the prayer. The Prophet (Prayers & peace be upon him) signaled for us to complete the prayer and he let the curtain fall back. The very same day he passed away."

٣٩٢ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِىِّ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إلَى بَنِى عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ فَحَانَتِ الصَّلاَةُ فَجَاءَ المُؤَذِّنُ إلَى أبِى بَكْرٍ فَقَالَ: أتُصَلِّى لِلنَّاسِ، فَأُقِيمُ؟ قَالَ: نَعَمْ، فَصَلَّى أبُو بَكْرٍ فَجَاءَ رَسُولُ اللهِ ﷺ وَالنَّاسُ فِى الصَّلاَةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِى الصَّفِّ فَصَفَّقَ النَّاسُ، وَكَانَ أبُو بَكْرٍ لا يَلْتَفِتُ فِى صَلاَتِهِ، فَلَمَّا أكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأى رَسُولَ اللهِ ﷺ فَأشَارَ إلَيْهِ رَسُولُ اللهِ ﷺ أنِ امْكُثْ مَكَانَكَ. فَرَفَعَ أبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ يَدَيْهِ فَحَمِدَ اللهَ عَلَى مَا أمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أبُو بَكْرٍ حَتَّى اسْتَوَى فِى الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللهِ ﷺ، فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ: يَا أبَا بَكْرٍ مَا مَنَعَكَ أنْ تَثْبُتَ إذ أمَرْتُكَ؟ فَقَالَ أبُو بَكْرٍ: مَا كَانَ لابْنِ أبِى قُحَافَةَ أنْ يُصَلِّىَ بَيْنَ يَدَىْ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: مَا لِى رَأيْتُكُمْ أكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ رَابَهُ شَىْءٌ فِي صَلاتِهِ فَلْيُسَبِّحْ، فَإنَّهُ إذَا سَبَّحَ الْتُفِتَ إلَيْهِ، وَإنَّمَا التَّصْفِيقُ لِلنِّسَاءِ.

392. It was related that Sahl Ibn Sa'd Al-Sai'idi said: "The Messenger of God went to make peace among the Bani Amr Ibn Auf. Meanwhile the time of prayer became due and the caller went to Abu Bakr and said: 'Will you pronounce the call to prayer so that I may call the Iqama?' Abu Bakr agreed and led the prayer. The Messenger of God came while the people were still praying and he moved between the rows of the people praying until he joined the first row. The people signaled his presence by clapping but Abu Bakr did not look sideways in his prayer until the people continued to clap and Abu Bakr glanced and saw the Messenger of God. The Messenger of God signaled to him to remain in his place. Abu Bakr raised his hands in thanks for the command of the Messenger of God and then he went back until he reached the first row. The Messenger of God went forward and led the prayer.

When the Messenger of God had finished the prayer he said: 'O Abu Bakr! What kept you from remaining in your place when I ordered you to do so?' Abu Bakr replied: 'How can Ibn Abi Quhafa presume to lead the prayer in the presence of the Messenger of God?' Then the Messenger of God said: 'Why did you clap so much? If anything happens to anyone during his prayer he should say 'Subbhan Allah'. If he does this he will get the attention of the people, clapping is for women."

٣٩٣ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ، قَالَ: أَصَلَّى النَّاسُ؟ قُلْنَا: لاَ يَا رَسُولَ الله هُمْ يَنْتَظِرُونَكَ، فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ، قَالَتْ: فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ ﷺ: أَصَلَّى النَّاسُ؟ قُلْنَا: لاَ هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ الله ﷺ قَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ: أَصَلَّى النَّاسُ؟ فَقُلْنَا: لاَ هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ الله وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلاَةِ الْعِشَاءِ الآخِرَةِ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ الله ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ وَكَانَ رَجُلاً رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الأَيَّامَ، وَبَاقِي الحَدِيث تَقَدَّمَ.

393. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) became gravely ill and he asked whether the people had prayed. We replied: 'No, O Messenger of God! They are waiting for you.' He said: 'Fill a trough of water for me.' Aisha said:' We did so and he bathed in it and tried to get up but fainted. When he was revived he again asked whether the people had prayed, we said: 'No, they are waiting for you O Messenger of God.' He again said: 'Fill a trough of water for

me.' He sat down and bathed in it again and tried to get up but fainted once again. Then he was again revived and said: 'Have the people prayed?' We replied: 'No, they are waiting for you O Messenger of God.' The people were in the mosque waiting for The Prophet (Prayers & peace be upon him) to lead the evening prayer. The Prophet (Prayers & peace be upon him) sent for Abu Bakr to lead the prayer. The messenger went to Abu Bakr and said: 'The Messenger of God orders you to lead the prayer.' Abu Bakr was a most soft hearted man, so he asked Umar to lead the prayer, but Umar replied: 'You have more right.' So Abu Bakr led the prayer that time.

٣٩٤ - وَعَنْهَا رَضِىَ اللهُ عَنْهَا حَدِيثُ صَلاَةِ النَّبِىِّ ﷺ فى بَيْتِهِ وَهُوَ شَاكٍ تَقَدَّمَ، وَفى هذهِ الرِّوَايَةِ قالَ: وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا.

394. It was related that Aisha said: "When the Messenger of God was ill he prayed in his house seated and the people prayed behind him standing. The Prophet (Prayers & peace be upon him) signaled them to be seated. On finishing the prayer he said: 'The Imam is to be followed, bow down when he bows, raise your heads when he raises his head and when he says: 'God hears those who praise Him' then say 'O our Lord! All praise is for You' and if he prays seated then prayed sitting down'."

٣٩٥ - عَنِ الْبَرَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِىُّ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

395. It was related that Al Bara' Ibn Azeb said: "When the Messenger of God said: 'God hears those who praise Him' none of us

bent down to prostrate until The Prophet (Prayers & peace be upon him) prostrated and then we followed him."

٣٩٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: أما يَخْشَى أَحَدُكُمْ أَوْ أَلاَ يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ.

396. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Doesn't the one who lifts his head up before the Imam fear that God might change his head into the head of a donkey or his face into the face of a donkey?'"

٣٩٧ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنِ النَّبِىِّ ﷺ قَالَ: اسْمَعُوا وَأَطِيعُوا وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ حَبَشِىٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ.

397. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Listen and obey even if an Ethiopian whose head is like a raisin becomes your leader."

٣٩٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يُصَلُّونَ لَكُمْ فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ، وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ.

398. It was related that Abu Huraira said: "The Messenger of God said: 'If the Imam leads the prayer correctly both you and he will receive the reward but if he makes an error then you will receive the reward for the prayer and the sin will be on him."

٣٩٩ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا حَدِيثُ مَبِيتِهِ فِى بَيْتِ خَالَتِهِ تَقَدَّمَ، وَفِى هَذِهِ الرِّوَايَةِ قَالَ: ثُمَّ نَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

399. It was related that Ibn Abbas said: "One night when I slept at the house of my aunt Maimuna The Prophet (Prayers & peace be upon him) was there. He performed ablution and stood up for the prayer. I joined him at his left side but he moved me round to his right side and prayed thirteen Rak'at, then he slept and I heard his breathing. Whenever he slept, the sound of his breath could be heard. The caller came to The Prophet (Prayers & peace be upon him) and he left for the dawn prayer without renewing his ablution."

٤٠٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالبَقَرَةِ فَانْصَرَفَ رَجُلٌ فَكَأَنَّ مُعَاذًا تَنَاوَلَ مِنْهُ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: فَتَّانٌ فَتَّانٌ فَتَّانٌ، ثَلاَثَ مِرَارٍ، أَوْ قَالَ: فَاتِنًا فَاتِنًا وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ.

400. It was related that Jabir said: 'Mu'adh Ibn Jabal used to pray with The Prophet (Prayers & peace be upon him) and then lead his people in prayer. Once he led the evening prayer and recited the entire chapter of 'The Heifer'. (Surah 2) A person left the prayer and Mu'adh criticised him. When The Prophet (Prayers & peace be upon him) heard of this he said three times to Mu'adh: 'You are making hardships for the people', and he ordered him to recite any two chapters from chapter fifty to the end of the Qur'an instead."

٤٠١ - عَنْ أَبِي مَسْعُود رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً قَالَ: واللهِ يَا رَسُولَ اللهِ إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ: إِنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الحَاجَةِ.

401. It was related that Abu Mas'oud said: "A man came and said: 'O Messenger of God! I avoid the dawn prayer because the Imam extends it too much.' The Messenger of God was angered and I had never seen him so angry as he was that day. The Prophet (Prayers & peace be upon him) said: 'O people! Some of you make the others dislike prayer, so whoever of you becomes an Imam must shorten the prayer, for behind him are those who are weak, the old and the needy'."

٤٠٢ - عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ حَدِيثُ مَعَاذٍ، وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: فَلَوْلاَ صَلَّيْتَ بِسَبِّحِ اسْمِ رَبِّكَ الأَعْلَى، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى.

402. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said three times: 'O Mu'adh! Do you make hardship for the people?' It would have been better if you had recited: 'Have you heard the tidings of the overwhelming event?' (Surah 87) or 'By the sun and its fore-noon' (Surah 91) or 'By the night as it veils over' (Surah 92)."

٤٠٣ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلاَةَ وَيُكَمِّلُهَا.

403. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to pray a short prayer but offered it perfectly."

٤٠٤ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي لأَقُومُ فِي الصَّلاَةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلاَتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ.

404. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) said: 'When I stand for prayer I have the intention of extending it, but when I hear a child crying I

shorten it, as I dislike to cause difficulty for the child's mother'."

٤٠٥ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وَجُوهِكُمْ.

405. It was related that Al-Nu'man Ibn Bashir said: "The Prophet (Prayers & peace be upon him) said: 'Make straight your rows or God will change your faces'."

٤٠٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّى أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِى.

406. It was related that Anas said: "The Messenger of God said: 'Make straight your rows and stand close together, I see you from behind my back'."

٤٠٧ - عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّى مِنَ اللَّيْلِ فى حُجْرَتِهِ وَجِدَارُ الحُجْرَةِ قَصِيرٌ فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ ﷺ، فَقَامَ أُنَاسٌ يُصَلُّونَ بِصَلاتِه، فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ فَقَامَ مَعَهُ أُنَاسٌ يُصَلُّونَ بِصَلاَتِه، صَنَعُوا ذلكَ لَيْلَتَيْنِ أَوْ ثَلاثًا حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذلكَ النَّاسُ فَقَالَ: إِنِّى خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلاةُ اللَّيْلِ.

407. It was related that Aisha said: "The Messenger of God used to pray in his room at night and because the side wall of the room was low the people used to see him and some of them followed him in the prayer. In the morning they told everyone about it. The next night The Prophet (Prayers & peace be upon him) stood for prayer and the people followed him again, and this was repeated for three nights. Then the next night, the Messenger of God did not stand for prayer and did

not come out. In the morning the people asked him about it. He replied that he had feared the night prayer would become obligatory."

٤٠٨ - وَفِى هَذَا الحَدِيثِ مِنْ رِوَايَةِ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ عَنْهُ زِيَادَةٌ أَنَّهُ قَالَ: قَدْ عَرَفْتُ الَّذِى رَأَيْتُ مِنْ صَنِيعِكُمْ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلاةِ، صَلاَةُ الْمَرْءِ فِى بَيْتِهِ، إلاَّ الْمَكْتُوبَةَ.

408. It was related that Zaid Ibn Thabit said: "In the month of Ramadan the Messenger of God made a small room and prayed there for several nights and some of his companions prayed behind him. When he knew of this he remained seated. In the morning he went out to them and said: 'I have seen and understand what you did, you should pray in your houses, as the best prayer of anyone is the prayer he prays in his house aside from the obligatory prayers'."

١٦ - كتاب هيئة الصلاة

٤٠٩ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ: كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذلِكَ أَيْضًا وَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، وَكَانَ لا يَفْعَلُ ذلِكَ فِي السُّجُودِ.

16. The Book of the Characteristics of Prayer

409. It was related that Abd Allah Ibn Umar said: "The Messenger of God used to lift both his hands up to the height of his shoulders when opening the prayer and when he said 'God is Great' upon bowing. When he lifted his head after bowing he did the same and said: 'God hears those who praise Him. Our Lord all praise is due to You.' But he did not use to do that when prostrating."

٤١٠ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلاَةِ.

410. It was related that Sahl Ibn Sa'd said: "The people were commanded to place their right hands upon their left forearms during the prayer."

٤١١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانُوا يَفْتَتِحُونَ الصَّلاَةَ بِـ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

411. It was related that Anas said: "The Prophet (Prayers & peace be upon him), Abu Bakr and Umar used to begin the prayer with 'All praise be to God, the Lord of the Worlds'."

٤١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً فَقُلْتُ: بِأَبِي وَأُمِّي يَا رَسُولَ اللهِ إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: أَقُولُ: اللَّهُمَّ نَقِّنِي مِنَ الخَطَايَا، كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

412. It was related that Abu Huraira said: "The Messenger of God used to remain silent between saying 'God is Great' and reciting the Qur'an, and the interval of silence was short. I said to The Prophet (Prayers & peace be upon him): 'May my parents be redeemed for you! What do you say in the pause between 'God is Great' and reciting the Qur'an?' The Prophet (Prayers & peace be upon him) said: 'I say, 'O God! Distance me from my sins as far as the east and west are from each other, and cleanse me from sin as a white garment is cleansed of dirt. O God! Wash away my sins with water, snow and hail'."

٤١٣ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا حَدِيثُ الْكُسُوفِ وَقَدْ تَقَدَّمَ.

وَفِي هَذِهِ الرِّوَايَةِ قَالَتْ: قَالَ: قَدْ دَنَتْ مِنِّي الجَنَّةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ أَيْ رَبِّ أَوَ أَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ حَسِبْتُ أَنَّهُ قَالَ: تَخْدِشُهَا هِرَّةٌ، قُلْتُ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا لاَ أَطْعَمَتْهَا وَلاَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشِيشٍ أَوْ خَشَاشِ الأَرْضِ.

413. It was related that Asma bint Abi Bakr said: "The Prophet (Prayers & peace be upon him) once offered the prayer for the eclipse. He stood for a long time and then bowed for a

long time. He stood up straight again and continued standing for a long time, then bowed for a long time, then stood up straight and then prostrated for a long time and then raised his head and prostrated another long time. And then he stood up for a long time and then made a long bowing and then stood up straight again and remained standing for a long time. Then he bowed for a long time and then stood up straight and then prostrated a long prostration and then lifted his head and made a long prostration. On finishing the prayer he said: 'Paradise came so near to me that if I had dared, I could have plucked one of its branches for you, and Hell came so near to me that I said: 'O my Lord will I be among those people?' Then suddenly I saw a cat scratching a woman with its claws. I asked about it and was told that she had imprisoned the cat until it had staved to death and she had not fed it or released it so that it could feed itself."

٤١٤ - عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قِيلَ لَهُ: أَكَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ، قِيلَ لَهُ: بِمَ كُنْتُمْ تَعْرِفُونَ ذلِكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

414. It was related that Khabbab asked whether the Messenger of God used to recite Qur'an at the noon and afternoon prayer. He replied that he did so. We said: "How did you know?' He said: 'By the way his beard moved slightly'."

٤١٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ، فَاشْتَدَّ قَوْلُهُ فِي ذلِكَ، حَتَّى قَالَ: لَيَنْتَهُنَّ عَنْ ذلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ.

415. It was related that Anas Ibn Malik said: "The Prophet (Prayers

people who look towards the sky during prayer? He became sterner as he spoke and he said: 'They should desist from gazing at the sky during the prayer, otherwise their sight will be taken from them'."

٤١٦ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ الالْتِفَاتِ فِى الصَّلاَةِ؟ قالَ: هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ الْعَبْدِ.

416. It was related that Aisha said: "I asked the Messenger of God concerning looking about while in prayer. He replied: 'It is how Satan steals a part of the prayer from the one who prays'."

٤١٧ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْداً إِلَى عُمَرَ رَضِىَ اللهُ عَنْهُ فَعزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّاراً فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّى فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحَاقَ إِنَّ هؤُلاءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّى، قَالَ: أَمَّا أَنَا وَاللهِ فَإِنِّى كُنْتُ أُصَلِّى بِهِمْ صَلاَةَ رَسُولِ اللهِ ﷺ مَا أَخْرِمُ عَنْهَا، أُصَلِّى صَلاَةَ الْعِشَاءِ فَأَرْكُدُ فِى الأُولَيَيْنِ وَأُخِفُّ فِى الأُخْرَيَيْنِ، قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ، فَأَرْسَلَ مَعَهُ رَجُلاً أَوْ رِجَالاً إِلَى الْكُوفَةِ فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ وَلَمْ يَدَعْ مَسْجِداً إِلاَّ سَأَلَ عَنْهُ وَيُثْنُونَ عَلَيْهِ مَعْرُوفاً حَتَّى دَخَلَ مَسْجِداً لِبَنِى عَبْسٍ فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ يُكْنَى أَبَا سَعْدَةَ قَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْداً كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِى الْقَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللهِ لأَدْعُوَنَّ بِثَلاَثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هذَا كَاذِباً، قَامَ رِيَاءً وَسُمْعَةً، فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ. وَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أَصَابَتْنِى دَعْوَةُ سَعْدٍ. قَالَ الرَّاوِى عَنْ جَابِرٍ: فَأَنَا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِى فِى الطَّرِيقِ يَغْمِزُهُنَّ.

417. It was related that Jabir Ibn Samura said: "The people of Kufa complained of Sa'd to Umar and the latter dismissed him and

appointed Ammar as their chief. They filed so many complaints against Sa'd and even alleged that he did not pray correctly. Umar sent for him and said: "O Aba Ishaq! These people allege that you do not pray properly.' Abu Ishaq said: 'By God! I used to pray the same prayer with them that the Messenger of God prayed and I never omitted anything from it. I used to prolong the first two Rak'at of the evening prayer and shorten the last two Rak'at.' Umar said: 'O Aba Ishaq, that is what I thought.' So he sent one or more people with him to Kufa to ask the people there about him. They reached there and left no mosque without asking about him. All the people replied praising him until they came to the mosque of the tribe of Bani Abs, one of the men called Usama Ibn Qatada whose surname was Aba Sa'da stood up and said: 'Since you have sworn us to an oath, I have to tell you that Sa'd never went out with the army himself and never distributed the booty fairly and never gave just verdicts.' On hearing this Sa'd said: 'I pray to God for three things: O God! If this servant of yours is a liar and is speaking purely for show, give him a long life, increase his poverty and give him tribulation.' Later when that person was asked how he was, he used to reply that he was an old man in tribulation as the result of Sa'd's curse. Later he was seen with his eyebrows hanging over his eyes from old age teasing and assaulting the little girls in the road."

٤١٨ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ.

418. It was related that Ubada Ibn Samit said: "The Messenger of God said: 'Anyone who does not recite Al Fatihah in his

٤١٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ: دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِىِّ ﷺ فَرَدَّ وَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ يُصَلِّى كَمَا صَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِىِّ ﷺ فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلاثاً، فَقَالَ: وَالَّذِى بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِى، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، وَافْعَلْ ذَلِكَ فِى صَلاَتِكَ كُلِّهَا.

419. It was related that Abu Huraira said: "The Messenger of God entered the mosque and someone followed him. The man prayed and went to The Prophet (Prayers & peace be upon him) and greeted him. The Prophet (Prayers & peace be upon him) returned his greeting and said to him: 'Return and pray, you have not prayed.' The man went back, prayed as he had done before, returned and greeted The Prophet (Prayers & peace be upon him) who said: 'Return and pray, you have not prayed.' This happened three times. The man asked: 'By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this, teach me how to pray.' The Prophet (Prayers & peace be upon him) said: 'When you stand for prayer say 'God is Great" and then recite from the Qur'an and then bow until you feel at ease. Then raise your head and stand up straight, then prostrate until you feel at ease during your prostration, then sit calmly until you feel at ease and always do this in your prayers'."

٤٢٠ - عَنْ أَبِى قَتَادَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ يَقْرَأُ فِى الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ يُطَوِّلُ فِى الأُولَى وَيُقَصِّرُ فِى الثَّانِيَةِ وَيُسْمِعُ الآيَةَ أَحْيَاناً، وَكَانَ يَقْرَأُ فِى الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِى الأُولَى

وَيُقَصِّرُ فى الثَّانِيَةِ وكَانَ يُطَوِّلُ فى الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الصُّبْحِ ويُقَصِّرُ فى الثَّانِيَةِ.

420. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) used to recite Al Fatihah at noon prayers together with two other chapters in the first two Rak'at, one long one in the first Rak'at and a shorter one in the second, and at times the verses were audible. In the afternoon prayer The Prophet (Prayers & peace be upon him) used to recite Al Fatihah and two more chapters in the first two Rak'at and used to lengthen the first Rak'at. And he used to lengthen the first Rak'at of the dawn prayer and shorten the second."

٤٢١ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا أَنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ: ﴿وَالْمُرْسَلاَتِ عُرْفًا﴾ فَقَالَتْ: يَا بُنَيَّ وَاللهِ لَقَدْ ذَكَّرْتَنِى بِقِرَاءَتِكَ هذِهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهَا فِى الْمَغْرِبِ.

421. It was related that Abd Allah Ibn Abbas said: "Umm El-Fadl heard me reciting 'By the winds sent forth one after the other' (Surah 77) and said: 'O my son! By God, your recitation made me recall that it was the last Chapter I heard from the Messenger of God, he recited it at the sunset prayer'."

٤٢٢ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِى الْمَغْرِبِ بِطُولَى الطُّولَيَيْنِ.

422. It was related that Zaid Ibn Thabit said to me: " I heard the Messenger of God reciting from the two longer chapters at the sunset prayer?"

٤٢٣ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِى الْمَغْرِبِ بِالطُّورِ.

423. It was related that Jubair Ibn Mut'im said: "I heard the Messenger of God reciting 'Mount Tur' (Surah 52) at the sunset prayer."

٤٢٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ خَلْفَ أَبِى الْقَاسِمِ ﷺ الْعَتَمَةَ فَقَرَأَ: {إذا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

424. It was related that Abu Huraira recited: "I prayed behind Abu-Al-Qasim, when it was dark and he recited that chapter "When the sky is rent asunder" (Surah 84) and then he prostrated. I prostrated, and I will continue to do so until I meet him."

٤٢٥ - عَنِ الْبَرَاءِ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ فِى سَفَرٍ فَقَرَأَ فِى الْعِشَاءِ فِى إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ، وَفِى رِوَايَةٍ أُخْرَى قَالَ: وَمَا سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ أَوْ قِرَاءَةً.

425. It was related that Al Bara' said: "Once The Prophet (Prayers & peace be upon him) was on a journey and he recited 'By the fig and the olive' (Surah 95) during the first two Rak'at of the evening prayer." And It was related that he said: " I have never heard a voice better that him, or reciting."

٤٢٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: فِى كُلِّ صَلاَةٍ يُقْرَأُ فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ الْقُرْآنِ أَجْزَأَتْ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

426. It was related that Abu Huraira said: "The Qur'an is recited in every prayer and during the prayers which the Messenger of God recited aloud, we recite aloud the same prayers for you, and the prayers which The Prophet (Prayers & peace be upon

him) recited silently, we recite silently. If you recite Al Fatihah' only it is sufficient, but if you recite something else as well it is better."

٤٢٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظَ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلاَّ شَيْءٌ حَدَثَ فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، فَانْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سُوقِ عُكَاظَ وَهُوَ يُصَلِّي بِأَصْحَابِهِ الْفَجْرَ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا: هَذَا وَاللهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، وَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا﴾(١) فَأَنْزَلَ اللهُ تَعَالَى عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِيَ إِلَيَّ﴾(٢) وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

427. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) set off with the intention of going to Suq Ukaz together with some of his companions. At the same time, a veil was set in place between the devils and the tidings of heaven. Fire began to rain at them. The devils went to their people, who asked them: 'What is the matter with you?' They said: 'A veil has been set in place between us and the tidings of heaven. And fire has been rained upon us.' They said: 'The event that caused the veil to be put between you and the news of heaven must have only just happened. Go towards the east and towards the west and see what has caused the veil to be put between you and the news of heaven.' The

ones who went towards Tuhama found The Prophet (Prayers & peace be upon him) at a place called Nakhla on the way to Suq Ukaz, and The Prophet (Prayers & peace be upon him) was offering the dawn prayer with his companions. When they heard the Qur'an they listened to it and said: 'By God! This is the event which has caused a veil to be placed between us and the news of heaven.' They went back to their people and said: 'We have heard a wondrous recital which guides to the Truth, we believe in it and we will not ascribe partners to our Lord.' God revealed the following verses to The Prophet (Prayers & peace be upon him): 'Say, it has been revealed to me that a company of the Jinn listened and said: 'We have heard a wonderful Qur'an'. Thus was the conversation of the Jinn revealed to him."

٤٢٨ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قالَ: قَرَأَ النَّبِىُّ ﷺ فيما أُمِرَ، وسَكَتَ فيما أُمِرَ، وَمَا كانَ رَبُّكَ نَسِيًّا وَلَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ.

428. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) recited aloud during the prayers in which he was ordered to do so and silently during the prayers in which he was ordered to be silent." "And your Lord does not forget." "Indeed, there is a good example for you in the Messenger of God."

٤٢٩ - عَنِ ابْنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ جاءَهُ رَجُلٌ فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فى رَكْعَةٍ فَقَالَ: هَذاً كَهَذِّ الشِّعْرِ؟ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِى كانَ النَّبِىُّ ﷺ يَقْرُنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ فى كُلِّ رَكْعَةٍ.

429. It was related that Ibn Mas'oud said: "I recited the shorter chapter at night in one Rak'at. This recitation is like the recitation of poetry. I know the exact chapters which The Prophet (Prayers & peace be upon him) used to recite in pairs." He then mentioned twenty shorter chapters including two chapters from 'Al, Ha, Mim in each Rak'at.

٤٣٠ - عَنْ أَبِى قَتَادَةَ عن أبيه رَضِىَ اللهُ عَنْهُمَا أَنَّ النَّبِىَّ ﷺ كانَ يَقْرَأُ فى الظُّهْرِ فى الأُولَيَيْنِ بِأُمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفى الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ، وَيُسْمِعُنَا الآيَةَ وَيُطَوِّلُ فى الرَّكْعَةِ الأُولَى مـا لاَ يُطَوِّلُ فى الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فى الْعَصْرِ، وَهكَذَا فى الصُبْحِ.

430. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) used to recite 'Al Fatihah' followed by another chapter in the first two Rak'at of the prayer and used to recite only 'Al Fatihah' in the last two Rak'at of the noon prayer. Sometimes a verse or more was audible and he used to lengthen the first Rak'at more than the second and would do the same at the afternoon and dawn prayers."

٤٣١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: إِذَا أَمَّنَ الإمامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

431. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Say, 'Amin' when the Imam pronounces it and if the 'Amin' of any one of you is spoken simultaneously with that of the angels then all his past sins will be forgiven."

٤٣٢ - عَنْ أَبِى بَكْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ انْتَهَى إِلَى النَّبِىِّ ﷺ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِىِّ ﷺ فَقَالَ: زَادَكَ اللهُ حِرْصاً وَلاَ تَعُدْ.

432. It was related that Abu Bakra said: "I reached The Prophet (Prayers & peace be upon him) in the mosque while he was bowing in prayer and I bowed before joining the row. I mentioned this to The Prophet (Prayers & peace be upon him) and he said to me: 'May God increase your love for good. But do not do it again'."

٤٣٣ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ صَلَّى مَعَ عَلِىٍّ رَضِىَ اللهُ عَنْهُ بِالْبَصْرَةِ، فَقَالَ: ذَكَّرَنَا هذَا الرَّجُلُ صَلاَةً كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

433. It was related that Imran Ibn Hasain said: "I offered the prayer with Ali in Basra and he used to make us recall the prayer which we would prayer with the Messenger of God. Ali said: 'God is Great' at every rising and bowing."

٤٣٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ لِلصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: رَبَّنَا وَلَكَ الْحَمْدُ.

434. It was related that Abu Huraira said: "Whenever the Messenger of God stood up for prayer he said: 'God is Great' on beginning the prayer and then on bowing. On rising up from bowing he said: 'God hears those who praise Him.' Then when standing up straight he said: 'All praise is due to You our Lord'."

٤٣٥ - عَنْ سَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ صَلَّى إِلَى جَنْبِهِ ابْنُهُ مُصْعَبٌ، قَالَ: فَطَبَّقْتُ بَيْنَ كَفَّىَّ، ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخذَىَّ، فَنَهَانِى أَبِى وَقَالَ: كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْهُ وَأُمِرْنَا أَنْ نَضَعَ أَيْدِيَنَا على الرُّكَبِ.

435. It was related that that Mus'ab Ibn Sa'd Ibn Waqqas said: "I offered prayer beside my father and placed both my hands in between my knees. My father told me not to do so and said: 'We used to do that but we were forbidden and ordered to place our hands upon our knees."

٤٣٦ - عَنِ الْبَرَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رُكُوعُ رَسُولِ اللهِ ﷺ وَسُجُودُهُ وَبَيْنَ السَّجْدَتَيْنِ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ ما خَلاَ الْقِيَامَ وَالْقُعُودَ قَرِيباً مِنَ السَّوَاءِ.

436. It was related that Al Bara' said: "The Prophet's bowing, prostration, sitting in between the two prostrations and standing after bowing but not his standing and sitting used to be of the same length of time."

٤٣٧ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قالَتْ: كَانَ النَّبِىُّ ﷺ يَقُولُ فِى رُكُوعِهِ وَسُجُودِهِ، سُبْحَانَكَ اللَّهمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهمَّ اغْفِرْ لِى.

437. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to say when bowing and prostrating: 'Glory be to You our Lord and all praise be to You, I seek Your forgiveness."

٤٣٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: إِذَا قالَ الإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ.

438. It was related that Abu Huraira said: "The Messenger of God said: 'When the Imam says 'God hears those who praise Him' then say 'All praise be to You our Lord.' And if it is spoken simultaneously with that of the angels then all his past sins will be forgiven."

٤٣٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قالَ: لأُقَرِّبَنَّ صَلاَةَ النَّبيِّ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فى الرَّكْعَةِ الأُخْرَى مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعِشَاءِ وَصَلاَةِ الصُّبْحِ بَعْدَمَا يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ.

439. It was related that Abu Huraira said: "Without doubt, my prayer is like the prayer of The Prophet (Prayers & peace be upon him)." Abu Huraira used to recite an invocation after saying 'God hears those who praise Him' in the last Rak'at of the noon, evening and dawn prayers. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers.

٤٤٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ الْقُنُوتُ فى الْمَغْرِبِ وَالْفَجْرِ.

440. It was related that Anas said: "The invocation used to be recited at the sunset and dawn prayers."

٤٤١ - عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّى يَوْماً وَرَاءَ النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ، قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، فَلَمَّا انْصَرَفَ قالَ: مَنِ الْمُتَكَلِّمُ؟ قالَ: أَنَا، قالَ: لَقَدْ رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكاً يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ.

441. It was related that Rifa'a Ibn Rafi Al Zuraqi said: "Once we were praying behind The Prophet (Prayers & peace be upon him). When he raised his head from bowing he said: 'God

hears those who praise Him'. A man behind him said: 'O our Lord! All good and blessed praise is due to You.' When The Prophet (Prayers & peace be upon him) finished the prayer he asked: 'Who said those words?' The man answered: 'It was me.' The Prophet (Prayers & peace be upon him) said: 'I saw over thirty angels competing to be the first to write it down'."

٤٤٢ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَنْعَتُ لَنَا صَلاَةَ رَسُولِ اللهِ ﷺ، فَكانَ يُصَلِّي فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قامَ حَتَّى نَقُولَ قَدْ نَسِيَ.

442. It was related that Anas used to demonstrate the way The Prophet (Prayers & peace be upon him) prayed and while demonstrating, he used to raise his head from bowing and stand so long that we would think he had forgotten."

٤٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ، يَدْعُو لِرِجَالٍ وَيُسَمِّيهِمْ بِأَسْمَائِهِمْ، فَيَقُولُ: اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ، وَأَهْلُ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ.

443. It was related that Abu Huraira said: "When the Messenger of God raised his head from bowing he used to say 'God hears those who praise Him, all praise is due to You our Lord.' He used to invoke God for some people by naming them: 'O God! Save Al Walid Ibn Al-Walid and Salama Ibn Hisham and Aiyash Ibn Abi Rabi'a and the weak and the helpless people of the believers. O God! Be severe with the tribe of Mudar and let them suffer famine for years as the years of Joseph.' At

that time the eastern part of the tribe of Mudar was opposed to The Prophet (Prayers & peace be upon him)."

٤٤٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللهِ ﷺ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟ قَالُوا: لاَ يَا رَسُولَ اللهِ، قَالَ: فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ، قَالُوا: لاَ يَا رَسُولَ اللهِ، قَالَ: فَإِنَّكُمْ تَرَوْنَهُ كَذلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبْقَى هذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: هذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللهُ عَزَّ وَجَلَّ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ الرُّسُلُ، وَكَلاَمُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قَالُوا: نَعَمْ، قَالَ: فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللهُ رَحْمَةَ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ، وَحَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلاَّ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ وَقَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ مُقْبِلاً بِوَجْهِهِ قِبَلَ النَّارِ، فَيَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فُعِلَ ذلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذلِكَ، فَيَقُولُ: لاَ وَعِزَّتِكَ، فَيُعْطِي اللهَ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ قَالَ: يَا رَبِّ قَدِّمْنِي عِنْدَ بَابِ الْجَنَّةِ، فَيَقُولُ اللهُ: أَلَيْسَ قَدْ أَعْطَيْتَ الْعُهُودَ

وَالْمِيــــــثَاقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِى كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لاَ أَكُونُ أَشْقَى خَلْقِكَ، فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لاَ تَسْأَلَ غَيْرَهُ، فَيَقُولُ: لاَ وَعِزَّتِكَ لاَ أَسْأَلُ غَيْرَ ذَلِكَ، فَيُعْطِى رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنَ النُّضْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، فَيَقُولُ: يَا رَبِّ أَدْخِلْنِى الْجَنَّةَ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: وَيْحَكَ يَا ابْنَ آدَمَ مَـــا أَغْدَرَكَ!! أَلَيْسَ قَدْ أَعْطَيْتَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِى أُعْطِيتَ؟ فَيَقُولُ: يَا رَبِّ لاَ تَجْعَلْنِى أَشْقَى خَلْقِكَ، فَيَضْحَكُ اللهُ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِى دُخُولِ الْجَنَّةِ، فَيَقُولُ: تَمَنَّ فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ اللهُ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ حَتَّى إِذَا انْتَهَتْ بِهِ الأَمَانِى، قَالَ اللهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ، وَقَالَ أَبُو سَعِيــدٍ الْخُدْرِىُّ لأَبِى هُرَيْرَةَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: قَالَ اللهُ عَزَّ وَجَلَّ: لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ، قَالَ أَبُو هُرَيْرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللهِ ﷺ إِلاَّ قَوْلَهُ: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ، قَالَ أَبُو سَعِيــدٍ: إِنِّى سَمِعْتُهُ يَقُولُ: ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ.

444. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Will we see our Lord on the Day of Judgment?' He replied: 'Do you doubt that you will see the full moon on a clear night in the middle of the month?' They replied: 'No, O Messenger of God!' He said: 'Do you doubt that you will see the sun when there are no clouds?' They replied: 'No.' He said: 'You will see Him likewise. On the Day of Judgment the people will be gathered and He will order them to follow what they used to worship. Thus will some follow the sun, and some will follow the moon, and some will follow other deities, and only this nation will be left with its hypocrites. God will turn to them and say: 'I am your Lord.' They will say: 'We shall stay here until our Lord comes to us and when our Lord comes to us we will recognise Him.' Then God will turn

to them again and say: 'I am your Lord.' They will say: 'You are our Lord.' God will call them and a bridge will be laid across Hell and I shall be the first of the prophets to cross it with my followers. No one except the prophets will then be able to speak and they will say: 'O God! Save us, O God! Save us.' There will be hooks like the thorns of Sa'dan in Hell, have you seen the thorns of Sad'an? The people said: 'Yes.' He said: 'These hooks will be like the hooks of Sad'an but no one knows how big they are except God and they will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment and then get out of Hell, until when God intends mercy on whoever He pleases from the people of Hell, He will order the angels to remove those who worshipped Him alone from Hell. The angels will recognise them from the traces of their prostration and take them out, as God has not permitted the Hell Fire to consume such traces. Thus will they be removed from the Fire, it will consume their entire bodies except for the traces of their prostrations. They will emerge as mere skeletons, then the Water of Life will be poured upon them and they will bloom like seedlings on the bank on a flowing river. Then when God has completed the Judgment of His servants, a man will remain between Hell and Paradise, he will be the last man from the people of Hell to enter Paradise, as he emerges from the Fire he will say: 'O my Lord! Turn the Fire away from my face as its wind has dried me and its steam has burnt me.' God will ask him: 'If I grant you this favour will you ask for anything else?' Then he will say: 'No by Your Glory! And he will make many promises to God that he will not ask for anything else. God will then turn the Fire away from his face.

Then he will be taken towards Paradise and he will see its delights and he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me approach the gates of Paradise.' God will ask him: 'Did you not promise that you would not ask for anything else?' He will say: 'My Lord! I do not wish to be the most wretched of Your servants.' God will say: 'If I grant you this favour will you ask for anything else?' He will say: "No, by Your Glory! I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. God will then allow him to approach the gates of Paradise. When he reaches them and he sees its delights and pleasures he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me enter Paradise.' God will say: 'May God be merciful to you, O son of Adam! How treacherous your are! Did you not make many promises that you would not ask for anything else?' He will say: 'My Lord, I do not wish to be the most wretched of Your servants.' Then God will allow him to enter Paradise and will tell him to ask for as much as he wishes. He will do so until he fulfills all his desires. Then God will say: 'Ask for more of anything." And when he fulfills all his desires God will say: 'All this is granted to you and the like of it besides.' Abu Said Al Khudri said to Abu Huraira: 'The Messenger of God said: 'This is for you and ten times the like of it.' Abu Huraira said: 'I do not recall the Messenger of God saying other than: 'All this is granted to you and the like of it besides.' Abu Sa'd said: 'I heard him say: 'This is for you and ten times the like of it'."

٤٤٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي رِوَايَةٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ، وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ، وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلاَ نَكْفِتَ الثِّيَابَ وَالشَّعَرَ.

445. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) said: 'I have been commanded to prostrate on seven bones, on the forehead, with the tip of the nose, and The Prophet (Prayers & peace be upon him) indicated towards his nose, both hands, both knees and the toes of his feet. And not to gather the garments or the hair'."

٤٤٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ، وَبَاقِي الحَدِيثِ تَقَدَّمَ.

446. It was related that Anas said: "I will spare no effort in making you offer the prayer as I saw The Prophet (Prayers & peace be upon him) make us offer it. I used to do something which I have not seen you do. I used to stand after bowing for so long that one would think I had forgotten the prostration and I used to sit in between prostrations for so long that one would think I had forgotten the second prostration."

٤٤٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اعْتَدِلُوا فِي السُّجُودِ وَلاَ يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ.

447. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Straighten up properly in your prostration and never put your forearms on the ground like a dog."

٤٤٨ - عَنْ مَالِكِ بْنِ الحُوَيْرِثِ رَضِيَ اللهُ عَنْهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلاَتِهِ لَمْ يَنْهَضْ، حَتَّى يَسْتَوِيَ قَاعِداً.

448. It was related that Malik Ibn Al-Huwairith Al-Laithi said: "I saw The Prophet (Prayers & peace be upon him) praying and on the uneven Rak'at he used to sit momentarily before rising up."

٤٤٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ صَلَّى فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَحِينَ سَجَدَ، وَحِينَ رَفَعَ، وَحِينَ قَامَ مِنَ الرَّكْعَتَيْنِ، وَقَالَ: هٰكَذَا رَأَيْتُ النَّبِيَّ ﷺ.

449. It was related that Abu Sa'id Al-Khudari said: "I led the prayer and said 'God is Great' aloud upon getting up from the prostration, and upon prostrating, on arising again, and upon getting up from the second Ra'ka. For I saw The Prophet (Prayers & peace be upon him) doing likewise."

٤٥٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ يَتَرَبَّعُ فِي الصَّلاَةِ إِذَا جَلَسَ وَأَنَّهُ رَأَى وَلَدَهُ فَعَلَ ذٰلِكَ فَنَهَاهُ وَقَالَ: إِنَّمَا سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِي الْيُسْرَى، فَقَالَ لَهُ: إِنَّكَ تَفْعَلُ ذٰلِكَ، فَقَالَ: إِنَّ رِجْلَيَّ لاَ تَحْمِلاَنِي.

450. It was related that Abd Allah Ibn Abd Allah Ibn Umar said: "I saw Abd Allah Ibn Umar seated with his legs crossed in prayer, and I was a young boy at the time so I did likewise. Ibn Umar forbade me from doing so and said: 'The correct way is to keep the right foot propped up and to bend the left during the prayer.' I asked: 'But why are you doing so?' He said: 'My feet are unable to carry my weight'."

٤٥١ - عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاَةِ رَسُولِ اللهِ ﷺ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ

مُفْتَرِش ولاَ قَابِضِهِمَا، واسْتَقْبَلَ بِأطْرَافِ أصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، وَإذَا جَلَسَ فِى الرَّكْعَتَيْنِ، جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَإذَا جَلَسَ فِى الرَّكْعَةِ الأخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِه.

451. It was related that Abu Humaid Al Saidi said: "I recall the prayer of the Messenger of God better than anyone. I saw him raise both hands to the height of his shoulders when he said 'God is Great', and when he bowed down he placed his hands upon his knees and made his back straight, then he would stand up straight after bowing until his spine was fully extended. When he prostrated he placed both hands on the ground with his forearms off the ground and apart from his body, and his toes were angled forward to face the Qibla. Upon sitting in the second Rak'at he sat upon his left foot and propped the right one up, and in the final Rak'at he brought his left foot forward and left the other foot propped up and then seated himself."

٤٥٢ - عَنْ عَبْدِ اللهِ بْنِ بُحَيْنَةَ رَضِىَ اللهُ عَنْهُ وَهُوَ مِنْ أزْدِ شَنُوأةَ وَهُوَ حَلِيفٌ لِبَنِى عَبْدِ مَنَاف، وَكَانَ مِنْ أصْحَابِ النَّبِىِّ ﷺ: أنَّ النَّبِىَّ ﷺ صَلَّى بِهِمْ الظُّهْرَ فَقَامَ فِى الرَّكْعَتَيْنِ الأُولَيَيْنِ لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ حَتَّى إذَا قَضَى الصَّلاَةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أنْ يُسَلِّمَ ثُمَّ سَلَّمَ.

452. It was related that Abd Allah Ibn Malik Ibn Buhaina, who is from Azd Shnu'ah an ally of Bani abd Manaf, and he was a companion of The Prophet (Prayers & peace be upon him), said: "Once The Prophet (Prayers & peace be upon him) led us at the noon prayer and stood up after the second Rak'at and did not sit down. The people stood with him. When the prayer was almost ended the people waited for him to say the

salutation but he said: 'God is Great' twice before saying the salutation."

٤٥٣ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا إذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلامُ على اللهِ، السَّلاَمُ على جِبْرِيلَ وَمِيكَائِيلَ، السَّلاَمُ على فُلاَنٍ وفُلاَنٍ، فَالْتَفَتَ إلَيْنَا النَّبيُّ ﷺ فقَالَ: إنَّ اللهَ هُوَ السَّلاَمُ، فَإذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ للهِ، وَالصَّلَوَاتُ والطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، فَإنَّكُمْ إذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ للهِ صَالِحٍ فِى السَّمَاءِ وَالأرْضِ، أَشْهَدُ أَنْ لاَ إلهَ إلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

453. It was related that Abd Allah Ibn Mas'ud said: "Whenever we prayed behind The Prophet (Prayers & peace be upon him) we used to say: 'Peace be upon God, Peace be upon Gabriel, Michael, peace be upon so and so.' Once the Messenger of God turned back to us and said: 'God is Peace and if you pray you should say: 'All salutation, praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God.' Whne you say this, every pious servant of God in the heavens and earth will be affected by it. 'I bear witness that there is no god but God and that Mohammed is His servant and Messenger'."

٤٥٤ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو فِى الصَّلاَةِ: اللَّهُمَّ إنِّى أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إنِّى أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ، فَقَالَ: إنَّ الرَّجُلَ إذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ.

454. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Messenger of God used to invoke God in prayer saying: 'O God! I seek refuge with You from the afflictions of the grave and from the trials of the Anti-Christ and from the afflictions of life and death. O God, I seek refuge with You from sin and from being a debtor.' He was asked: 'Why do you so frequently seek God's protection from being a debtor?' The Prophet (Prayers & peace be upon him) replied: 'A person in debt lies whenever he speaks and breaks his promises whenever he makes them'."

٤٥٥ - عَنْ أَبِى بَكْرٍ الصِّدِّيقِ رَضِىَ اللهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِى دُعَاءً أَدْعُو بِهِ فِى صَلاَتِى. قالَ: قُلِ اللَّهُمَّ إِنِّى ظَلَمْتُ نَفْسِى ظُلْمًا كَثِيرًا وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ فَاغْفِرْ لِى مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِى، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

455. It was related that Abu Bakr Al Siddiq said: "I asked the Messenger of God to teach me a beneficial invocation to say in the prayer. He told me to say: 'O God! I have wronged myself no one forgives sins but You, so please forgive me and have mercy upon me, You are the All Forgiving, the Most Merciful'."

٤٥٦ - حَدِيثُ ابْنِ مَسْعُودٍ فِى التَّشَهُّدِ تَقَدَّمَ قَرِيبًا، وَقَالَ فِى هَذِهِ الرِّوَايَةِ بَعْدَ قَوْلِهِ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو.

456. It was related that Abd Allah Ibn Mas'ud said: "When we used to pray with The Prophet (Prayers & peace be upon him) we used to say: 'Peace be upon God from His servants and peace be upon so and so.' So the Prophet (Prayers & peace be upon him) said: 'Do not say Peace be upon God, as God is Peace, but say, 'All salutations, praise, prayers and

goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God.' Whne you say this, every pious servant of God in the heavens or between the heavens and earth will be affected by it. 'I bear witness that there is no god but God and that Mohammed is His servant and Messenger'." Then he invokes of God whatever he chooses of the invocation as he pleases.

٤٥٧ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ.

457. It was related that Umm Salama said: "Whenever the Messenger of God completed his prayers with the salutation, the women would stand up to leave and he would stay in his place for a while before standing up to leave."

٤٥٨ - عَنْ عُتْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا حِينَ سَلَّم.

458. It was related that Utban said: "We prayed with The Prophet (Prayers & peace be upon him) and we would say the salutation with him upon completing our prayer."

٤٥٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.

459. It was related that Ibn Abbas said: "During the life of The Prophet (Prayers & peace be upon him) it was customary to praise God out loud after finishing the obligatory prayers. When I heard the praising I knew that the obligatory congregational prayers had ended."

٤٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ الْفُقَرَاءُ إلى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ فَضْلُ أَمْوَالٍ يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. فَقَالَ: أَلاَ أُحَدِّثُكُمْ بِمَا إِنْ أَخَذْتُم بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُم بَيْنَ ظَهْرَانَيْهِم، إلاَّ مَنْ عَمِلَ مِثْلَهُ: تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ.

قَالَ الرَّاوِي: فَاخْتَلَفْنَا بَيْنَنَا فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: تَقُولُ: سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَاللهُ أَكْبَرُ حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ.

460. It was related that Abu Huraira said: "Some poor people came to The Prophet (Prayers & peace be upon him) saying: "The rich people will be awarded higher grades and will have more joy although we pray and fast as they do. They have more money to perform the pilgrimage and the visit, to fight and strive in God's cause and to give in charity." The Prophet (Prayers & peace be upon him) said: "Shall I tell you something by means of which if you act upon it you will attain the same degree of those who have surpassed you? No one will surpass you and you will be better than the people among whom you dwell except those who do likewise, if you say: 'Glory be to God' and 'All thanks be to God' and 'God is Great' thirty times each after every prayer." We differed between ourselves and some of us said it should be thirty three times for 'Glory be to God' and 'All thanks be to God' and thirty four times for 'God is Great'. I went to The Prophet (Prayers & peace be upon him) and he said: 'Say: 'Glory be to God' and

'All thanks be to God' and 'God is Great' thirty three times."

٤٦١ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ.

461. It was related that Al Mughira Ibn Shu'ba said: "Once Al Mughira dictated a letter to me addressed to Mu'awiya informing that The Prophet (Prayers & peace be upon him) used to say after every obligatory prayer: 'There is no god but God and all worship is due to Him alone, He has no partner in His Dominion, worship or attributes, for Him is the Kingdom and all praise is due to Him. He is the Omnipotent. O God! None can withhold what You give and none can give what You withhold'."

٤٦٢ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى صَلاَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

462. It was related that Samura Ibn Jundab said: "The Prophet (Prayers & peace be upon him) used to face us after completing the prayer."

٤٦٣ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوَاكِبِ.

463. It was related that Zaid Ibn Khalid Al Juhani said: "The Prophet (Prayers & peace be upon him) led us at the dawn prayer in Hudaibiya after a rainy night. When he completed the prayer he turned to face the people and said: 'Do you know what your Lord has revealed?' The people replied: 'God and His Messenger know best.' He said: 'God has revealed: 'This morning some of My servants stayed believers and some became unbelievers, whoever said that the rain was from the blessings and mercy of God has believed in Me and disbelieved in the stars, and whoever said that it rained because of a particular star has no belief in Me but believes in that star."

٤٦٤ - عَنْ عُقْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا يَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ.

464. It was related that Uqba said: "I offered the afternoon prayer behind The Prophet (Prayers & peace be upon him) at Madinah. When he had completed the prayer with the salutation he rose up hurriedly and went out by crossing the rows of people to one of the houses of his wives. The people were worried at his haste. The Prophet (Prayers & peace be upon him) returned and found the people surprised at his exit so he said to them: 'I remembered that there was a piece of gold lying in my house and I did not wish it to distract me from worshipping God, so I ordered that it be given in charity'."

٤٦٥ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: لاَ يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلاَتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

465. It was related that Abd Allah Ibn Mas'ud said: "You should not give a part of your prayer to Satan by supposing that it is obligatory to exit from the right, I have often seen The Prophet (Prayers & peace be upon him) exit from the left side."

٤٦٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ، يُرِيدُ الثُّومَ، فَلاَ يَغْشَانَا فِي مَسَاجِدِنَا، قَالَ الرَّاوِي: قُلْتُ لِجَابِرٍ: مَا يَعْنِي بِهِ؟ فَقَالَ: ما أُرَاهُ يَعْنِي إلاَّ نِيئَهُ، وَقِيلَ: إلاَّ نَتْنَهُ.

466. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said: 'Whoever eats this plant should keep away from the mosque.' I asked: 'What did he mean?' He replied: 'I think he meant raw garlic'."

٤٦٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنَا أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ. وَأَنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحاً فَسَأَلَ، فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: قَرِّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ: كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي.

وَفِي رِوَايَةٍ أُتِيَ بِبَدْرٍ، يَعْنِي طَبَقاً فِيهِ خَضِرَاتٌ.

467. It was related that Jabir Ibn Abd Allah said that The Prophet (Prayers & peace be upon him) said: "Whoever eats garlic or onion should keep away from the mosque and should stay in his house." It was related that he also said that : A pot of green beans was brought to The Prophet (Prayers & peace be

upon him), but he found that it was smelly. he asked: "What is in it? , and he was informed that it is green beans. He said: " Bring it near to some of his companions who were sitting with him , when he saw it, he did not like to eat from it, so he said: " Eat because I talk to those whom you do not talk to ." And it was related that a plate of green beans was brought to him.

٤٦٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى قَبْرٍ مَنْبُوذٍ فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ.

468. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) passed a grave which was separated off from the other graves and he led the people in the funeral prayer and the people lined up behind him."

٤٦٩ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: الْغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ.

469. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) said: 'Bathing on Friday is compulsory for everyone who has reached the age of puberty."

٤٧٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا وَقَدْ قَالَ لَهُ رَجُلٌ: شَهِدْتَ الخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ لَوْلاَ مَكَانِي مِنْهُ مَا شَهِدْتُهُ يَعْنِي مِنْ صِغَرِهِ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كُثَيِّرِ بْنِ الصَّلْتِ ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلْقِهَا تُلْقِي فِي ثَوْبِ بِلاَلٍ، ثُمَّ أَتَى هُوَ وَبِلاَلٌ الْبَيْتَ.

470. It was related that someone asked Ibn Abbas: "Were you ever present during the prayer with the Messenger of God? " He said: "Yes. And if it had not been for my proximity to The Prophet (Prayers & peace be upon him) it would not have been possible. The Prophet (Prayers & peace be upon him) went to the marker close to the house of Kathir Ibn Al Salt and delivered a speech. Then he went towards the women and enjoined upon them to give alms. So the women removed their necklaces and placed them in Bilal's garment. Then The Prophet (Prayers & peace be upon him) and Bilal came to the house."

٤٧١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ فَأْذَنُوا لَهُنَّ.

471. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) said: "If your women ask for permission to go to the mosque at night give them permission to do so."

١٧ - كتاب الجمعة

٤٧٢ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِى فَرَضَ اللَّهُ عَلَيْهِمْ، فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَداً، وَالنَّصَارَى بَعْدَ غَدٍ.

17. The Book of Friday

472. It was related that Abu Huraira said: "I heard the Messenger of God say: 'We are the last but we will be the first on the Day of Judgment although the former nations were given the Scripture before us. And they were commanded to celebrate Friday but they differed among themselves about it. So God guided us to it and all the other people are after us, the Jews have Saturday and the Christians have Sunday'."

٤٧٣ - عَنْ أَبِى سَعِيدٍ الْخُدْرِىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيباً إِنْ وَجَدَ.

473. It was related that Abu Sa'id Al-Khudari said: "I bear witness that the Messenger of God said: 'It is obligatory for every male Muslim who has reached the age of puberty to bathe on Friday and to cleanse the teeth with Siwak, and to use perfume if it is available'."

٤٧٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِى السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِى السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشاً أَقْرَنَ، وَمَنْ رَاحَ فِى السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِى السَّاعَةِ الخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْمعُونَ الذِّكْرَ. [وخرج الإمام أى: قام ليخطب].

474. It was related that Abu Huraira said: "The Messenger of God said: 'Anyone who takes a bath on Friday like the bath one takes after having sexual relations and then goes to pray it is as if he had sacrificed a camel and whoever goes in the second hour it is as if he had sacrificed a cow, and whoever goes in the third hour then it is as if he had sacrificed a horned ram, and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam begins, the angels come to listen to the speech'."

٤٧٥ - عَنْ سَلْمَانَ الْفَارِسِىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّى مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى.

475. It was related that Salman Al Farsi said: "The Prophet (Prayers & peace be upon him) said: 'Whoever takes a bath on Friday, purifies himself as much as he can, then uses his oil or perfumes himself with the scent of his house, then goes to the prayer and does not separate two people sitting together, then prays as much as is fated for him and then remains silent

while the Imam delivers his speech, his sins from the previous Friday to the present Friday will be expiated'."

٤٧٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قِيلَ لَهُ ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: اغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُؤُوسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُباً، وَأَصِيبُوا مِنَ الطِّيبِ، فَقَالَ: أَمَّا الْغُسْلُ فَنَعَمْ وَأَمَّا الطِّيبُ فَلاَ أَدْرِي.

476. It was related that Ibn Abbas said: 'The people are relating that The Prophet (Prayers & peace be upon him) said: 'Take a bath on Friday and wash your heads even if you were not impure because of having had sexual intercourse, and use perfume'." Ibn Abbas replied: "I know that the bath is essential but I do not know about the wearing of perfume."

٤٧٧ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ وَجَدَ حُلَّةً سِيَرَاءَ عِنْدَ بَابَ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ. ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَلٌ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا. فَكَسَاهَا عُمَرُ أَخاً لَهُ بِمَكَّةَ مُشْرِكاً.

477. It was related that Abd Allah Ibn Umar said: "Umar Ibn Al Khattab saw a silk cloak for sale at the gates of the mosque and said to the Messenger of God: 'I wish you would buy this to wear on Fridays and to meet with the delegations.' The Messenger of God said: 'This will be worn by someone who will have no share of the Hereafter.' Some time later similar cloaks were presented to the Messenger of God and he gave

one of them to Umar Ibn Al Khattab, at this Umar said: 'O Messenger of God! You have given me this cloak while you made a remark regarding such a cloak.' The Messenger of God replied: 'I have not given it to you to wear.' And so Umar gave it to his brother in Makkah who was not a believer."

٤٧٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِى أَوْ عَلَى النَّاسِ لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ.

478. It was related that Abu Huraira said: "The Messenger of God said: 'If I had not considered it difficult for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer'."

٤٧٩ - عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرْتُ عَلَيْكُمْ فِى السِّوَاكِ.

479. It was related that Anas said that the Messenger of God said: "I have repeatedly told you to use Siwak."

٤٨٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِى الْفَجْرِ يَوْمَ الجُمُعَةِ ﴿الٓمٓ ۝١ تنزيلُ الْكِتَابِ﴾ و ﴿هَلْ أَتَىٰ عَلَى الإنسَانِ﴾.

480. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) used to recite the following at the dawn prayer on Fridays, 'Alif-Lam-Mim * The revealing of the Book.....' (Surah 32) and 'Was there not a period of time when mankind was a thing unmentioned?' (Surah 76)"

٤٨١ - عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ. وَالرَّجُلُ رَاعٍ فِى أَهْلِهِ

وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ.

481. It was related that Ibn Umar said: "I heard the Messenger of God say: 'All of you are trustees and responsible for your wards and that which is under your care. The Imam is trustee of his people and is responsible for them and a man is trustee of his family and is responsible for them. A woman is trustee of her husband's house and is responsible for it. A servant is trustee of his master's property and is responsible for it.' I believe he also said: 'A man is trustee of his father's property and is responsible for it. All of you are trustees and responsible for your wards and that which is under your care'."

٤٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: نَحْنُ الآخِرُونَ السَّابِقُونَ، تَقَدَّمَ قَرِيباً، وَزَادَ هُنَا فِي آخِرِهِ. ثُمَّ قَالَ: حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْماً يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ.

482. It was related that Abu Huraira said that the Messenger of God said: "'We are the last but we will be the first on the Day of Judgment although the former nations were given the Scripture before us. And they were commanded to celebrate Friday but they differed among themselves about it. So God guided us to it and all the other people are after us, the Jews have Saturday and the Christians have Sunday'." Then after remaining silent for a while The Prophet (Prayers & peace be upon him) said: 'It is obligatory for every Muslim to take a bath at least once in seven days and he should wash his head and his body'."

٤٨٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الجُمُعَةَ مِنْ مَنَازِلِهِمْ وَالْعَوالِي، فَيَأْتُونَ فِي الغُبَارِ فَيُصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ فَيَخرُجُ مِنْهُمُ الْعَرَقُ، فَأَتَى رَسُولَ اللهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ النَّبِيُّ ﷺ: لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا.

483. It was related that Aisha said: "The people used to come from their dwelling places and from Al Awali. They would pass through dust and became covered in dust and sweat so that the sweat used to trickle upon them. One person came to the Messenger of God when he was in my house, The Prophet (Prayers & peace be upon him) said to him: 'I wish you would keep yourself clean on this day'." It was related that she also said: " The people used to work to support themselves, and on Friday they used to go to the mosque direct from their work, so it was said to them: " Take a bath for Friday prayer."

٤٨٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

484. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) used to offer the Friday prayer immediately after midday."

٤٨٥ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلاَةِ، وَإِذَا اشْتَدَّ الحَرُّ أَبْرَدَ بِالصَّلاَةَ يَعْنِي الجُمُعَةَ.

485. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) used to offer the prayer earlier if it was very cold, and if it was very hot he would delay the prayer."

He means the Friday prayer

٤٨٦ - عَنْ أَبِي عَبْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ وَهُوَ ذَاهِبٌ إِلَى الـجُمُعَةِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

486. It was related that Abi Abs while he was going to the mosque on Friday said: "I heard The Prophet (Prayers & peace be upon him) say: 'Anyone whose feet are covered with dust in God's cause will be saved by God from the Fire'."

٤٨٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ، قِيلَ: الْجُمُعَةَ؟ قَالَ: الـجُمُعَةَ وَغَيْرَهَا.

487. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) forbade that a man should make another man leave his place to take his place. It was asked: 'Is that for Friday only?' He replied: 'It is for Friday prayer and every prayer'."

٤٨٨ - عَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النِّدَاءُ يَوْمَ الـجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا كَانَ عُثْمَانُ وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ.

488. It was related that Al Sa'ib Ibn Yazid said: "During the lifetime of The Prophet (Prayers & peace be upon him), Abu Bakr and Umar the call to prayer used to be pronounced when the Imam was seated on the pulpit. But during the caliphate of Uthman when the number of Muslims increased, a third call at Al-Zaura' was pronounced as well."

٤٨٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ قَالَ: لَمْ يَكُنْ لِلنَّبِيِّ ﷺ مُؤَذِّنٌ غَيْرُ وَاحِدٍ، وَكَانَ التَّأْذِينُ يَوْمَ الـجُمُعَةِ حِينَ يَجْلِسُ الإِمَامُ عَلَى الْمِنْبَرِ.

489. It was related that Al Sa'ib Ibn Yazid said: "During the lifetime of The Prophet (Prayers & peace be upon him) there was only one who called to prayer and the call used to be pronounced only after the Imam had taken his place."

٤٩٠ - عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَلَمَّا أَذَّنَ الْمُؤَذِّنُ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ مُعَاوِيَةُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، فَقَالَ مُعَاوِيَةُ: وَأَنَا، قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، قَالَ مُعَاوِيَةُ: وَأَنَا، فَلَمَّا قَضَى التَّأْذِينَ قَالَ: يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى هَذَا الْمَجْلِسِ حِينَ أَذَّنَ الْمُؤَذِّنُ يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي.

490. It was related that Mu'awiya Ibn Abi Sufyan said: "I used to repeat the call to prayer when I sat on the pulpit. When the caller pronounced the call saying: 'God is Great, God is Great', I said: 'God is Great, God is Great.' And when the caller said: 'I bear witness that there is no god but God', I said: 'And so do I.' When he said: 'I bear witness that Mohammed is the Messenger of God', I said: 'And so do I.' When the call to prayer was completed I said: 'O people, when the caller pronounced the call I heard the Messenger of God on this same pulpit saying what I have just said."

٤٩١ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ فِي أَمْرِ الْمِنْبَرِ تَقَدَّمَ. وَذُكِرَ صَلاَتِهِ عَلَيْهِ وَرُجُوعُهُ الْقَهْقَرَى، وَزَادَ فِي هَذِهِ الرِّوَايَةِ: فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا وَلِتَعَلَّمُوا صَلاَتِي.

491. It was related that Sahl Ibn Sa'd Al-Sa'idi said that some had differed regarding the wood of the pulpit and he was asked about it, so he said: "By God! I know what wood it was made

of and indeed I saw it on the very first occasion when the Messenger of God took his place upon it. The Messenger of God sent for one Ansari woman and told her.' Order your servant carpenter to construct a pulpit for me to use while I address the people.' So she ordered her carpenter servant to make it and he constructed it from the wood of the tamarisk tree of the forest and brought it to her. The woman sent it to the Messenger of God who ordered it to be placed here. Then I saw the Messenger of God praying upon it and bowing upon it. Then he stepped back, descended and prostrated on the ground close to the foot of the pulpit and then again ascended it. After completing the prayer he turned to face the people and said: 'I have done this so that you may follow me and learn the way I pray'."

٤٩٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ، سَمِعْنَا لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ، حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.

492. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to stand beside the trunk of a date palm when giving his speech. When the pulpit was put in place for him we heard the date trunk weeping like a pregnant she-camel until The Prophet (Prayers & peace be upon him) descended from the pulpit and consoled it with his hand."

٤٩٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ، كَمَا تَفْعَلُونَ الآنَ.

493. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) used to deliver the speech while standing and then he would be seated, then he would stand again like you do today."

٤٩٤ - عَنْ عَمْرِو بْنِ تَغْلِبَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِىَ بِمَالٍ أَوْ بِسَبْىٍ فَقَسَمَهُ فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهَ ثُمَّ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَوَاللَّهِ إِنِّى لأُعْطِى الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِى أَدَعُ أَحَبُّ إِلَىَّ مِنَ الَّذِى أُعْطِى، وَلَكِنْ أُعْطِى أَقْوَاماً لِمَا أَرَى فِى قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ وَأَكِلُ أَقْوَاماً إِلَى مَا جَعَلَ اللهُ فِى قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ فِيهِمْ عَمْرُو بْنُ تَغْلِبَ. فَوَاللَّهِ مَا أُحِبُّ أَنَّ لِى بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ.

494. It was related that Amr Ibn Taghlib said: "Some property or goods were brought to the Messenger of God and he distributed it. He gave to some men and not to others. Later he heard that those he had ignored were reprimanding him. So he praised God and said: 'Whatever comes next. By God! If I give to one and ignore the other, then the one I ignore is more beloved to me than the one I gave to. But I give to some as I perceive they have no patience and contentment in their hearts and I leave those who are patient and content with the bounty which God has placed in their hearts, and Amr Ibn Taghlib is such a one.' Amr added: 'By God! Those words of the Messenger of God are dearer to me than the best of all blessings'."

٤٩٥ - عَنْ أَبِى حُمَيْدٍ السَّاعِدِىِّ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلاَةِ فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ.

495. It was related that Abu Hummaid Al-Sa'idi said: "One night the Messenger of God rose up after the prayer and recited: 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God', and then he praised God as is due and said: 'Whatever comes next.'"

٤٩٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفاً مِلْحَفَةً عَلَى مَنْكِبَيْهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ إِلَيَّ، فَثَابُوا إِلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ: فَإِنَّ هَذَا الْحَيَّ مِنَ الأَنْصَارِ يَقِلُّونَ وَيَكْثُرُ النَّاسُ فَمَنْ وَلِيَ شَيْئاً مِنْ أُمَّةِ مُحَمَّدٍ فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَداً أَوْ يَنْفَعَ فِيهِ أَحَداً فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ.

496. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ascended the pulpit at the final congregation in which he attended. He covered his shoulders with a large cloak and bound his head with an oily bandage. He glorified and praised God and said: 'O people! Draw near.' So the people gathered around and he said: 'Whatever comes next. From now on the Ansar will decrease and other people will increase, so anyone who becomes a ruler of the followers of Mohammed and has the authority to harm or benefit people then let him accept the good from the good ones among them and overlook the faults of the wrongdoers among them'."

٤٩٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ فَقَالَ: أَصَلَّيْتَ يَا فُلاَنُ؟ قَالَ: لاَ، قَالَ: قُمْ فَارْكَعْ.

497. It was related that Jabir Ibn Abd Allah said: "A person entered the mosque while The Prophet (Prayers & peace be upon him) was delivering the speech on a Friday. The Prophet (Prayers & peace be upon him) asked him: 'Have you prayed?' The man replied: 'No.' The Prophet (Prayers & peace be upon him) said: 'Get up and pray two Rak'at'."

٤٩٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ جُمُعَةٍ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ، وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا، فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهُمَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ، فَمُطِرْنَا يَوْمَنَا ذَلِكَ، وَمِنَ الْغَدِ، وَمِنْ بَعْدِ الْغَدِ، وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ الأُخْرَى، وَقَامَ ذَلِكَ الأَعْرَابِيُّ، أَوْ قَالَ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَ الْبِنَاءُ، وَغَرِقَ الْمَالُ، فَادْعُ اللهَ لَنَا فَرَفَعَ يَدَيْهِ، فَقَالَ: اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ، وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي قَنَاةُ شَهْراً، وَلَمْ يَجِيءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالْجَوْدِ.

498. It was related that Anas Ibn Malik said: "During the lifetime of The Prophet (Prayers & peace be upon him) the people suffered from a drought. While The Prophet (Prayers & peace be upon him) was delivering the speech on Friday, a Bedouin stood up and said: 'O Messenger of God! Our belongings are being destroyed and the children are hungry, please invoke God for rain to fall.' So The Prophet (Prayers & peace be upon him) raised his hands and there was no sign of clouds in the sky. By Him in Whose hand is my soul, as soon as he lowered his hands, clouds gathered like mountains and before he descended I saw the rain falling upon the Prophet's beard. It rained that day, the following day, the third day and the

fourth day until the following Friday. The same Bedouin or another man stood up and said: 'O Messenger of God! The houses have collapsed, our belongings and livestock have been drowned, please invoke God to save us.' So The Prophet (Prayers & peace be upon him) raised his hands and said: 'O God! Around us but not upon us.' So, in any direction he pointed the clouds dispersed and cleared and Madinah became clear as a space between the clouds. The valley of Qanat remained flooded for a month and all who came from any place marveled at the plentiful rain."

٤٩٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الجُمُعَةِ أَنْصِتْ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ.

499. It was related that Abu Huraira said: "The Messenger of God said: 'When the Imam is delivering the speech, if you ask your companion to be quiet and listen you will have committed a sin'."

٥٠٠- وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ: فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّى يَسْأَلُ اللَّهَ تَعَالَى شَيْئاً إِلاَّ أَعْطَاهُ إِيَّاهُ وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

500. It was related that Abu Huraira said: "The Messenger of God spoke about Friday and said: 'There is an hour on Friday during which if a Muslim prays and asks God for anything then God will grant him what he is asks. And he indicated out the brevity of that time with his hands."

٥٠١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا نَحْنُ نُصَلِّى مَعَ النَّبِىِّ ﷺ إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَاماً، فَالْتَفَتُوا إِلَيْهَا حَتَّى مَا بَقِىَ مَعَ النَّبِىِّ ﷺ إِلاَّ اثْنَا عَشَرَ رَجُلاً،

فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿ وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما ﴾.

501. It was related that Jabir Ibn Abd Allah said: "While we were praying with The Prophet (Prayers & peace be upon him) some camels loaded with provisions arrived. The people were distracted by the camels and only twelve people stayed in the mosque with The Prophet (Prayers & peace be upon him), then the verse was revealed: 'But when they see merchandise or diversion, they run after it and leave you standing. Say: 'That which is with God is better than diversion and merchandise, and God is the Best of Providers.'

٥٠٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

502. It was related that Ibn Umar said: "The Messenger of God used to pray two Rak'at before the noon prayer and two Rak'at after it. He also used to pray two Rak'at after the sunset prayer in his house, and two Rak'at after the evening prayer. He never prayed after the Friday prayer until he left the mosque and then he prayed two Rak'at."

١٨ - كتاب صلاة الخوف

٥٠٣ - عَنْ عَبْدِ اللَّه بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّه ﷺ يُصَلِّي لَنَا، فَقَامَتْ طَائفَةٌ مَعَهُ، وَأَقْبَلَتْ طَائفَةٌ عَلَى الْعَدُوِّ، وَرَكَعَ رَسُولُ اللَّه ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائفَة الَّتي لَمْ تُصَلِّ، فَجَاؤُوا فَرَكَعَ رَسُولُ اللَّه ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِه رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ قَالَ: عَنِ النَّبِيِّ ﷺ وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَاماً وَرُكْبَاناً.

18. The Book of The Prayer for Fear

503. It was related that Abd Allah Ibn Umar said: "I participated in a battle with the Messenger of God in Najd. We confronted the enemy in rows. Then the Messenger of God stood up to lead the prayer and one party stood to pray with him while the other stood guard. The Messenger of God and the first party bowed and prostrated twice. Then they left and took the places of those who had not prayed. The Messenger of God prayed one Rak'at and prostrated twice and concluded his prayer with the salutation. Then everyone bowed down once and performed two prostrations alone." Ibn Umar added: "The Prophet (Prayers & peace be upon him) said: 'If the

number of the enemy is greater than the Muslims, they can pray while standing or riding."

٣٠٤ - وعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ: لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إلاَّ فِي بَنِي قُرَيْظَةَ، فَأَدْرَكَ بَعْضَهُمُ الْعَصْرُ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي لَمْ يُرِدْ مِنَّا ذَلِكَ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ أَحَداً مِنْهُمْ.

304. It was related that Ibn Umar said: "When The Prophet (Prayers & peace be upon him) returned from the Battle of The Parties he said to us: 'None of you is to offer the afternoon prayer except at Bani Quraiza.' The afternoon prayer had become due upon some of us on the way, some of us decided to pray at Bani Quraiza while others decided to pray where they were saying that The Prophet (Prayers & peace be upon him) had not intended what the others had understood. When this was related to The Prophet (Prayers & peace be upon him) he did not blame anyone."

١٩ - كتاب العيدين

٥٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَانْتَهَرَنِي، وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: دَعْهُمَا، فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

19. The Book of the Two Feasts

505. It was related that Aisha said: "The Messenger of God came to my house while two girls were singing the songs of Bu'ath. The Prophet (Prayers & peace be upon him) lay down and turned his face the other way. Then Abu Bakr came and spoke to me severely saying: 'Musical instruments of Satan beside The Prophet (Prayers & peace be upon him)?' The Messenger of God turned his face towards him and said: 'Leave them be.' When Abu Bakr was not paying attention, I signaled to the girls to leave."

٥٠٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمرَاتٍ، وَفِي رِوَايَةٍ عَنْهُ قَالَ: وَيَأْكُلُهُنَّ وِتْراً.

506. It was related that Anas said: "The Messenger of God never went out to prayer on the Day of Eid al Fitr before eating some dates. Anas also said: 'The Prophet (Prayers & peace be upon him) used to eat an uneven number of dates'."

٥٠٧ - عَنِ الْبَرَاءِ بنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فَقَالَ: إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَّتَنَا.

507. It was related that Al Bara' Ibn Azib said: "The Prophet (Prayers & peace be upon him) said: 'The first thing we should do today is to pray and then to return to slaughter the sacrificial animal. So whoever does so, he has acted according to our tradition."

٥٠٨ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأَضْحَى بَعْدَ الصَّلاَةِ فَقَالَ: مَنْ صَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَإِنَّهُ قَبْلَ الصَّلاَةِ وَلاَ نُسُكَ لَهُ. فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ خَالُ الْبَرَاءِ: يَا رَسُولَ اللَّهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلاَةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلاَةَ، فَقَالَ: شَاتُكَ شَاةُ لَحْمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ فَإِنَّ عِنْدَنَا عَنَاقاً لَنَا جَذَعَةً أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفَتُجْزِي عَنِّي؟ قَالَ: نَعَمْ وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ.

508. It was related that Al Bara' Ibn Azib said: "The Prophet (Prayers & peace be upon him) delivered the speech after offering the prayer on the Day of Nahr and said: 'Whosoever offers prayer like us and offers a sacrifice like us then his sacrifice will be accepted by God. And whosoever slaughters his sacrificial animal before the Eid prayer has not offered the sacrifice.' The uncle of Al Bara', Abu Burda Ibn Niyar, said: 'O Messenger of God! I slaughtered my sheep before the Eid prayer and I supposed today was a day for eating and drinking, and I preferred my sheep to be the first to be slaughtered

in my house. So I slaughtered it and ate before coming to the prayer.' The Prophet (Prayers & peace be upon him) said: 'The sheep you have slaughtered is nothing more than some mutton.' He said: 'O Messenger of God! I have a young she-goat which is more dear to me than two sheep. Would that be sufficient as a sacrifice from me?' The Prophet (Prayers & peace be upon him) said: 'Yes, it will suffice you, but it will not be sufficient as a sacrifice for anyone after you'."

٥٠٩ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَىْءٍ يَبْدَأُ بِهِ الصَّلاَةُ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثاً قَطَعَهُ أَوْ يَأْمُرَ بِشَىْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ، قَالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهْوَ أَمِيرُ الْمَدِينَةِ فِى أَضْحًى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّىَ فَجَبَذْتُ بِثَوْبِهِ فَجَبَذَنِى فَارْتَفَعَ، فَخَطَبَ قَبْلَ الصَّلاَةِ، فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللَّهِ، فَقَالَ: يَا أَبَا سَعِيدٍ، قَدْ ذَهَبَ مَا تَعْلَمُ، فَقُلْتُ: مَا أَعْلَمُ وَاللَّهِ خَيْرٌ مِمَّا لاَ أَعْلَمُ، فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاَةِ، فَجَعَلْتُهَا قَبْلَ الصَّلاَةِ

509. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) used to go to the place of prayer on the days of Eid al Fitr and Eid al Adha. He would first pray and then stand before the people while they sat in rows. He used to preach to them, advise them and make pronouncements. And after that if he wished to dispatch an army on an expedition he would do so, or if he wanted to give an order he would do so, and then he would leave. The people followed this tradition until I went out with Marwan, the

governor of Madinah to attend the prayer of Eid Al Adha or Eid Al Fitr. When we reached the place of prayer there was a pulpit which had been made by Kathir Ibn Al Salt. Marwan wished to ascend the pulpit before the prayer. I seized his clothes but he tugged them away from me, ascended the pulpit and delivered his speech before the prayer. I said to him: 'By God! You are changing the Prophet's tradition." He replied: 'O Abu Sa'id! What you know is gone.' I said: 'By God! What I know is better than what I do not know.' Marwan said: 'The people do not stay to listen to the speech after the prayer, for that reason I delivered it before the prayer'."

٥١٠ - عَنِ ابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلا يَوْمَ الأَضْحَى.

510. It was related that Ibn Abbas and Jabir Ibn Abd Allah said: "There was no call to prayer for the Eid Al Fitr and Eid Al Adha prayers."

٥١١ - وَعَنْهُ أَيِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ.

511. It was related that Ibn Abbas said: "I offered the Eid prayer with the Messenger of God, Abu Bakr, Umar and Uthman, and they all offered the prayer before delivering the speech."

٥١٢ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنْهَا فِي هَذَا الْعَشْرِ، قَالُوا: وَلاَ الْجِهَادُ؟ قَالَ: وَلاَ الجِهَادُ إِلاَّ رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ.

512. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) said: 'No good deed which is performed

on any other day is superior to that done on these days.' Then some of the Prophet's companions asked: 'Not even Jihad?' He replied: 'Not even Jihad, unless it is done by a man who risks himself and his property for God's cause and he does not return with either'."

٥١٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُ سُئِلَ عَنِ الـتَّلْبِيَةِ كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَبِّي الْمُلَبِّي لاَ يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ فَلاَ يُنْكَرُ عَلَيْهِ.

513. It was related that someone asked Anas about saying 'Here I am, at your service, O Messenger of God!' in the Prophet's company. He replied: 'People used to say 'Here I am, at your service, O Messenger of God!' and it was not objected to and they also used to say 'God is Great' and that was not objected to either."

٥١٤ - عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ أَوْ يَذْبَحُ بِالْمُصَلَّى.

514. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) used to slaughter the sacrificial animals at the place of prayer."

٥١٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي أَمْرِ الْحَبَشَةِ تَقَدَّمَ، وَزَادَ فِي هَذِهِ الرِّوَايَةِ قَالَتْ: فَزَجَرَهُمْ عُمَرُ، فَقَالَ النَّبِيُّ ﷺ: دَعْهُمْ أَمْناً بَنِي أَرْفِدَةَ.

515. It was related that Aisha said: "On the days of Miṇa, Abu Bakr came to visit me while two young girls were playing the tambourine for me and The Prophet (Prayers & peace be upon him) lay covered by his clothes. Abu Bakr reprimanded them and The Prophet (Prayers & peace be upon him) uncovered his face and said: 'Leave them be, for these days are the days of Eid and Mina.' And another time The Prophet

(Prayers & peace be upon him) screened me with his cloak while I watched a display by black slaves in the Mosque. Umar reprimanded them and The Prophet (Prayers & peace be upon him) said: 'Leave them be, O Bani Arfida! You are secure'."

٢٠ - كتاب الوتر

٥١٦ - عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّه ﷺ، عَنْ صَلاَةِ اللَّيْلِ فَقَالَ رَسُولُ اللهِ ﷺ: صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِىَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى.

20. The Book of Witr

(uneven numbers of Rak'at)

516. It was related that Ibn Umar said: "Someone asked the Messenger of God about the night prayer. The Messenger of God replied: 'The night prayer is offered as two Rak'at followed by two Rak'at and so on, and if you sense the approach of dawn you should pray one Rak'at and this will serve as Witr for all the previous Rak'at you have prayed.'

٥١٧ - عَنْ عَائِشَةَ رَضِىَ اللَّهُ عَنْهَا: أَنَّ النَّبِىَّ ﷺ، كَانَ يُصَلِّى إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلاَتَهُ، تَعْنِى بِاللَّيْلِ، فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ، يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّى يَأْتِيهُ الْمُؤَذِّنُ لِلصَّلاَةِ.

517. It was related that Aisha said: "The Messenger of God used to pray eleven Rak'at at night as his night prayer and each prostration lasted for the time it would take you to recite fifty verses of the Qur'an, and then he raised his head. He also

used to pray two Rak'at before the dawn prayer and then lie down on his right side until the caller came to him for the prayer."

٥١٨ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَ: قَالَ النَّبِيُّ ﷺ: اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وَتْراً.

518. It was related that Aisha said: "The Messenger of God used to offer the Witr prayer at different times of night, from the evening prayer up to the last hour of the night."

٥١٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: عنها قالت: كُلُّ اللَّيْلِ أَوْتَرَ رَسُولُ اللهِ ﷺ وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

519. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) said: 'Make Witr your last prayer of the night'."

٥٢٠ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

520. It was related that Abd Allah Ibn Umar said: "The Messenger of God used to pray Witr while mounted upon the back of his camel."

٥٢١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سُئِلَ أَقَنَتَ النَّبِيُّ ﷺ فِي الصُّبْحِ؟ قَالَ: نَعَمْ فَقِيلَ: أَوَ قَنَتَ قَبْلَ الرُّكُوعِ؟ قَالَ: قَنَتَ بَعْدَ الرُّكُوعِ يَسِيراً.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ فَقَالَ: قَدْ كَانَ الْقُنُوتُ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ، قَالَ: قَبْلَهُ؟ قِيلَ: فَإِنَّ فُلاَنًا أَخْبَرَ عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ، قَالَ: كَذَبَ، إِنَّمَا قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا أُرَاهُ، كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَّاءُ زُهَاءَ سَبْعِينَ رَجُلاً إِلَى قَوْمٍ مُشْرِكِينَ دُونَ أُولَئِكَ، وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللهِ ﷺ عَهْدٌ،

فَقَنَتَ رَسُولُ اللهِ ﷺ شَهْرًا يَدْعُو عَلَيْهِمْ، وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَنَتَ النَّبِيُّ ﷺ شَهْرًا يَدْعُو على رَعْلٍ وَذَكْوَانَ.

وَعَنْهُ أَيْضًا: قَالَ: الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ.

521. It was related that Anas was asked: "Did The Prophet (Prayers & peace be upon him) recite invocations at the dawn prayers?" Anas replied: "Yes." He was then asked: "Did he recite invocations before bowing?" Anas replied: "He recited invocations after bowing for some time." And again he was asked about the invocations, he replied: "They were recited." He was asked: "Was it before or after bowing?" Anas replied: "Before bowing." He was asked: "Someone said that you said it was after bowing." Anas said: "He was mistaken, The Messenger of God recited invocations after bowing for one month." Anas added: "The Prophet (Prayers & peace be upon him) sent about seventy men to the unbelievers who were fewer in number and there was a peace treaty between them and the Messenger of God, but they broke it. So the Messenger recited invocations for one month seeking God's punishment for the unbelievers." And he said: "The Prophet (Prayers & peace be upon him) recited invocations for one month at the dawn prayers asking God to punish the tribes of Ra'l and Dhakwan." He also related that invocations used to be recited at the sunset prayers and the dawn prayers.

٢١ - كتاب الإستِسقاء

٥٢٢ - عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ رَضِىَ اللهُ عَنْهُ قَالَ : خَرَجَ النَّبِىُّ ﷺ يَسْتَسْقِى وَحَوَّلَ رِدَاءَهُ، وَفِى رِوَايَةٍ عَنْهُ قَالَ: وَصَلَّى رَكْعَتَيْنِ.

21. The Book of Al Istisqa'a (the prayer of drought)

522. It was related that Abd Allah Ibn Zaid said: "The Prophet (Prayers & peace be upon him) went out to offer the prayer for invoking rain and turned his cloak inside out."

٥٢٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ حَدِيثُ دُعَاءِ النَّبِىِّ ﷺ لِلْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ وَعلى مُضَرَ تَقَدَّمَ، وَقَالَ فِى آخِرِ هذِهِ الرِّوَايَةِ: إِنَّ النَّبِىَّ ﷺ قَالَ: غِفَارُ غَفَرَ اللهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللهُ.

523. It was related that Abu Huraira said: "Whenever The Prophet (Prayers & peace be upon him) raised his head up after bowing in the last Rak'a he used to say: 'O God! Save Aiyash Ibn Abi Rabi'a, O God! Save Salama Ibn Hisham, O God! Save Walid Ibn Walid, O God! Save the weak believers, O God! Be severe with the tribes of Mudar and send them years of famine like the years of Joseph.' The Prophet (Prayers & peace be upon him) also said: 'God forgive the tribes of Ghifar and save the tribes of Aslam'."

٥٢٤ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ النَّبِيَّ ﷺ لَمَّا رَأى مِنَ النَّاسِ إدْبَارًا، قَالَ: اللَّهُمَّ سَبْعًا كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْجِيَفَ، وَيَنْظُرُ أَحَدُهُمْ إلَى السَّمَاءِ فَيَرَى الدُّخَانَ مِنَ الْجُوعِ، فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ إنَّكَ تَأْمُرُ بِطَاعَةِ اللهِ وَبِصِلَةِ الرَّحِمِ، وإنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللهَ لَهُمْ، قَالَ اللهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إلَى قَوْلِهِ: ﴿عَائِدُونَ﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى فَالْبَطْشَةُ يَوْمَ بَدْرٍ وَقَدْ مَضَتِ الدُّخَانُ، وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

524. It was related that Abd Allah Ibn Mas'ud said: "When The Prophet (Prayers & peace be upon him) saw the people reject Islam he said: 'O God! Send them years of famine like the seven years of Joseph.' So they were beset with famine for one year and all kinds of life were destroyed to the extent that they were reduced to eating hides, carcasses and decaying animals. Whenever any of them glanced at the sky he beheld smoke due to his hunger. So Abu Sufyan went to The Prophet (Prayers & peace be upon him) and said: "O Mohammed! You order people to obey God and to preserve womb relations. The people of your tribe are perishing so please invoke God for them.' Then God revealed: 'So wait for the Day when the sky shall bring an evident smoke, covering the people. This is a painful torment, our Lord remove the torment from us, we are believers. How can there be remembrance for them? While a manifest Messenger has already come to them, then they turned away from him and said: 'A man tutored and possessed.' We are removing the torment for a while, truly you will revert to your ways. On the Day when We shall strike with the greatest power, then We shall take Our vengeance.' (Surah 44 verses 10-16)

٥٢٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ ﷺ عَنهُمَا قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ رَسُولِ اللهِ ﷺ يَسْتَسْقِى فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ، وَهُوَ قَوْلُ أَبِى طَالِبٍ:

525. It was related that Abd Allah Ibn Umar said: "While I was gazing at the face of The Prophet (Prayers & peace be upon him) when he was praying for rain until the water flowed abundantly from every roof, a saying of a poet occurred to me: "And one who is fair who prays for rain, who cares for the orphans and guards the widows..." Such were the words of Abu Talib.'

٥٢٦ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا، قَالَ: فَيُسْقَوْنَ.

526. It was related that Anas said: "Whenever a drought seemed imminent Umar Ibn Al Khattab used to ask Al Abbas Ibn Abd Al Muttalib to invoke God for rain. He would say: 'O God! Before this we asked our Prophet to invoke You for rain, and You used to bless us with rain, and now we ask his uncle to invoke You for rain. O God! Bless us with rain.' And so it rained."

٥٢٧ - حَدِيثُ أَنَسٍ رَضِيَ اللهُ عَنْهُ فِى الرَّجُلِ الَّذِى دَخَلَ الْمَسْجِدَ وَالنَّبِيُّ ﷺ قَائِمٌ يَخْطُبُ فَسَأَلَهُ الدُّعَاءَ بِالْغَيْثِ، تَكَرَّرَ كَثِيرًا، وَفِى هذه الرِّوَايَةِ: فَمَا رَأَيْنَا الشَّمْسَ سِتًّا ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِى الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ اللهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللهَ يُمْسِكْهَا، قَالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الإِكَامِ وَالْجِبَالِ

وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ. قالَ: فانْقَطَعَتْ، وَخَرَجْنَا نَمْشي في الشَّمْسِ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ ﷺ رَفَعَ يَدَيْهِ قالَ: اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا.

527. It was related that Anas Ibn Malik said: "Someone entered the mosque on Friday through the gate facing the pulpit while the Messenger of God was delivering his speech. The man stood in front of the Messenger of God and said: 'O Messenger of God! The livestock are all dying and the roads are impassable, so please pray to God for rain'." Anas added: "The Messenger of God raised his hands and said: 'O God! Bless us with rain! O God! Bless us with rain! O God! Bless us with rain!" Anas said: 'By God we were unable to see any sign of a cloud in the sky and there was no house between us and the mountains of Sila.' Anas added: 'A heavy-laden cloud like a shield appeared behind the mountain. When it neared the middle of the sky it spread out and then it rained.' Anas further added: "By God! We were unable to see the sun for a week. The following Friday someone came in through the same gate while the Messenger of God was delivering his speech. The man stood in front of him and said: 'O Messenger of God! The livestock are dead and the roads are impassable, please pray to God to withhold the rain'." Anas added: 'The Messenger of God raised his hands and said: 'O God! Around us and not upon us! O God! On the plateau, on the mountains, on the hills, in the valleys and on the places where the trees are growing.' So the rain stopped and we came out and walked in the sun." It was related that he also said: " The Messenger of God raised his hands and said: ' O God save us!! O God save us!! O God save us!!' ."

٥٢٨ – حَدِيثُ عَبْدِ اللهِ بْنِ زَيْدٍ فِى الاسْتِسْقَاءِ تَقَدَّمَ وَفِى هذه الرِّوَايَةِ قالَ: فَحَوَّلَ إلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو ثُمَّ حَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

528. It was related that Abd Allah Ibn Zaid said: "I saw The Prophet (Prayers & peace be upon him) the day he left to pray for rain. He turned his back to the people and faced the Qibla and asked God for rain. Then he turned his cloak inside out and led us in two Rak'at of prayer and recited the Qur'an out loud."

٥٢٩ – عَنْ أَنَسِ بْنِ مالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ لا يَرْفَعُ يَدَيْهِ فِى شَىْءٍ مِنْ دُعَائِه إلاَّ فى الاسْتِسْقَاءِ، فَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إبْطَيْه.

529. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) never raised his hands in any invocation except when he invoked God for rain and he used to raise them up so much that one could see the white of his armpits."

٥٣٠ – عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ كانَ إذَا رَأَى الْمَطَرَ قَالَ: صَيِّبًا نَافِعًا.

530. It was related that Aisha said: "Whenever the Messenger of God saw rain he used to say: 'O God! Let it be a plentiful and bountiful rain'."

٥٣١ – عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَتِ الرِّيَاحُ الشَّدِيدَةُ إذا هَبَّتْ عُرِفَ ذَلِكَ فى وَجْهِ النَّبِىِّ ﷺ.

531. It was related that Anas said: "Whenever there was a violent wind, The Prophet (Prayers & peace be upon him) seemed to be anxious."

٥٣٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عادٌ بِالدَّبُورِ.

532. It was related that Ibn Abbas said: "I was granted victory with the easterly wind."

٥٣٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا، قَالُوا: وَفِي نَجْدِنَا، قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا، قَالُوا: وَفِي نَجْدِنَا، قَالَ: هُنَاكَ الزَّلاَزِلُ وَالْفِتَنُ وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

533. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "O God! Bless our Syria, Palestine, Lebanon and Jordan and our Yemen." The people said: "And our Najd also!" The Prophet (Prayers & peace be upon him) said: "O God! Bless our Syria, Palestine, Lebanon Jordan and our Yemen." They said again: "And our Najd also!" The Prophet (Prayers & peace be upon him) then said: "There will be earthquakes and trials and from there the side of Satan's head will appear."

٥٣٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُمَا قَالَ رَسُولُ اللهِ ﷺ: مِفْتَاحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللهُ، لاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي غَدٍ، وَلاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي الأَرْحَامِ، وَلاَ تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَمَا يَدْرِي أَحَدٌ مَتَى يَجِيءُ الْمَطَرُ.

534. It was related that Ibn Umar said: "The Messenger of God said: 'There are five keys of the Unseen which no one but God knows of, no one knows what will happen tomorrow, no one knows what the wombs contains, no one knows what he will earn tomorrow, no one knows in which place he will die and no one knows when it will rain."

٢٢ - كتاب الكسوف

٥٣٥ - عَنْ أَبى بَكْرَةَ رَضِىَ اللهُ عَنْهُ قالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فانْكَسَفَتِ الشَّمْسُ فَقَامَ النَّبِىُّ ﷺ يَجرُّ رِداءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ، فَقَالَ النَّبِىُّ ﷺ: إنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا وَادْعُوا، حَتَّى يَنْكَشِفَ مَا بِكُمْ، وَفِى رِوَايَةٍ عَنْهُ قَالَ: قَالَ: وَلَكِنْ يُخَوِّفُ اللهُ بِهِمَا عِبَادَهُ. وَتَكَرَّرَ حَدِيثُ الْكُسُوفِ كَثِيرًا، فَفِى رِوَايَةٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَسَفَتِ الشَّمْسُ على عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ مَاتَ إبْرَاهِيمُ، فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إبْرَاهِيمَ، فَقَالَ رَسُولُ اللهِ ﷺ: إنَّ الشَّمْسَ وَالْقَمَرَ لاَيَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللهَ.

22. The Book of Eclipse

535. It was related that Abu Bakrah said: "We were with the Messenger of God when the sun went into an eclipse. The Messenger of God stood up dragging his cloak until he entered the mosque. He led us in two Rak'at of prayer until the sun appeared fully. Then The Prophet (Prayers & peace be upon him) said: 'The sun and the moon do not eclipse because of the death of anyone, so whenever you witness an eclipse pray and invoke God until the eclipse is finished." It was related that he also said: "But God Almighty warns His servants by them."

٥٣٦ - وَفى رِوَايَة، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: خَسَفَتِ الشَّمْسُ فى عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى بِالنَّاسِ، فَقَامَ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ، فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ، فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فى الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فى الرَّكْعَةِ الأُولَى، ثُمَّ انْصَرَفَ، وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللهَ تَعَالَى وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ، فَادْعُوا اللهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا، ثُمَّ قَالَ: يَا أُمَّةَ مُحَمَّدٍ وَاللهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِىَ عَبْدُهُ أَوْ تَزْنِىَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا.

536. It was related that Aisha said: "During the Prophet's lifetime the sun eclipsed, so he led the people in prayer and stood up for a long time in prayer, then bowed for a long time. He stood up again for a long time in prayer but this time he stood less time than before. He bowed again for a long time but for less time than the first one, then he prostrated and stayed a long time in prostration. He did the same in the second Rak'a and then completed the prayer, by that time the sun had returned to normal. He gave a speech and after praising and glorifying God he said: "The sun and the moon are two signs of the signs of God, they do not eclipse upon the death of anyone. So if you witness and eclipse, remember God and say: 'God is Great', pray and give charity." The Prophet (Prayers & peace be upon him) then said: "O followers of Mohammed! By God! There is no one who is worthy of respect more than God, He has prohibited adultery among His servants. O followers of Mohammed! By God! If you knew what I know, you would laugh little and cry much."

٥٣٧ - عَنْ عَبْدِ اللهِ بْنِ عَمْرو رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ نُودِيَ أَنِ الصَّلاةُ جَامِعَةٌ.

537. It was related that Abd Allah Ibn Amr said: "When the sun went into an eclipse during the Prophet's lifetime, an announcement was made that a prayer was to be offered in congregation."

٥٣٨ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا: أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ، فَسَأَلَتْ عَائِشَةَ رَسُولَ اللهِ ﷺ: أَيُعَذَّبُ النَّاسُ فِى قُبُورِهِمْ؟ فقَالَ رَسُولُ اللهِ: عَائِذًا بِاللهِ مِنْ ذَلِكَ، ثُمَّ ذَكَرَتْ حَدِيثَ الْكُسُوفِ، ثُمّ قَالَتْ فِى آخِرِهِ: ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

538. It was related that a Jewess came to Aisha to ask her about a matter and said to her: "May God grant you refuge from the punishment of the grave." So Aisha asked the Messenger of God: 'Will people be punished in their graves?' The Messenger of God sought refuge from God from the punishment of the grave and replied: "Yes." Then on another day the Messenger of God rode out to go to a place but the sun eclipsed. He returned before noon and passed behinds the houses of his wives and stood for the eclipse prayer with the people standing behind him. He stood up for a long time and then bowed for a long time. Then he stood straight for a long time but shorter than the first. Then he bowed again but shorter than the first. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first Rak'a. Then he bowed a long time but shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he bowed for a long time

but shorter than the first. Then he raised his head and prostrated and completed the prayer as much as God wished. And then he ordered the people to seek refuge with God from the punishment of the grave."

٥٣٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، ذَكَر حَدِيثَ الْكُسُوفِ بِطُولِهِ ثُمَّ قَالَ: قَالُوا يَارَسُولَ اللهِ ﷺ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ، فَقَالَ: إِنِّي رَأَيْتُ الْجَنَّةَ وَتَنَاوَلْتُ عُنْقُودًا وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ، قَالُوا: بِمَ يَا رَسُولَ اللهِ؟ قَالَ: بِكُفْرِهِنَّ، قِيلَ: يَكْفُرْنَ بِاللهِ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

539. It was related that Ibn Abbas said: "The sun went into an eclipse during the lifetime of The Prophet (Prayers & peace be upon him). The Messenger of God offered the eclipse prayer and stood up for a long time and then bowed for a long time. Then he stood straight for a long time but shorter than the first. Then he bowed again but shorter than the first. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first Rak'a. Then he bowed a long time but shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he bowed for a long time but shorter than the first. Then he raised his head and prostrated and completed the prayer. By that time the sun had returned to normal. The Prophet (Prayers & peace be upon him) then said: "The sun and the moon are two signs of the signs of God, they do not eclipse because of the death of anyone or because of his birth. So if you witness an eclipse, remember God." The peo-

ple said: "O Messenger of God! We saw you take something from your place and then we saw you going back." The Prophet (Prayers & peace be upon him) replied: "I saw Paradise and stretched out my hands towards a bunch of fruit and if I had taken it, you would have eaten from it for as long as the world endures. I also saw the Fire and I have never seen such a horrendous sight. I saw that most of its inhabitants were women." The people asked: "O Messenger of God! Why is that so?" The Prophet (Prayers & peace be upon him) replied: "Because they are ungrateful." They asked if they were ungrateful to God, The Prophet (Prayers & peace be upon him) replied: "They are ungrateful to their husbands and ungrateful for the goodness done to them. If you are good to any of them in the life and then she sees something undesirable in you she says: 'I have never had any good from you'."

٥٤٠ - عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا قَالَتْ: لَقَدْ أَمَرَ النَّبِىُّ ﷺ بِالْعَتَاقَةِ فِى كُسُوفِ الشَّمْسِ.

540. It was related that Asma'a Bint Abu Bakr said: " The Prophet (Prayers & peace be upon him) ordered that when the sun eclipse, to free slaves."

٥٤١ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِىُّ ﷺ فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ، وَقَالَ: هَذِهِ الآيَاتُ الَّتِى يُرْسِلُ اللهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللهُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ.

541. It was related that Abi Musa said: "The sun went into an eclipse and The Prophet (Prayers & peace be upon him) got

up in fear of the Hour. He went out to the mosque and offered the prayer standing, bowing and prostrating for longer than I had ever seen him do so. Then he said: 'These signs are from the signs of God and they do not occur due to the death or birth of anyone, but God instills fear into His servants by means of them. So when you witness any of them, remember God and invoke Him and seek His forgiveness'."

٥٤٢ - عَنْ عائشةَ رَضِيَ اللهُ عَنْهَا قالَتْ: جَهَرَ النَّبِيُّ ﷺ فِى صَلاَةِ الخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ وَإِذَا رَفَعَ مِنَ الـرَّكْعَةِ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الحَمْدُ، ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِى صَلاَةِ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِى رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

542. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) recited the Qur'an out loud during the eclipse prayer and said 'God is Great' and then bowed. When he stood up after bowing he said '.....' And then he used to recite again. In the eclipse prayer there are four bowings and four prostrations in the two Rak'at." Al Auza'I and others said that it had been related to them that Al Zuhri related that Urwa related that Aisha said: "During the Prophet's lifetime the sun went into an eclipse and he told someone to call for congregational prayers. He led the prayer and performed four bowings and four prostrations in two Rak'at.'

٢٣ - كتاب سجود القرآن وسنتها

٥٤٣ - عَنْ عَبْدِ الله بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيهَا وَسَجَدَ مَعَهُ غَيْرَ شَيْخٍ، أَخَذَ كَفًّا مِنْ حَصىً أَوْ تُرَابٍ فَرَفَعَهُ إِلى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هذا، فَرَأَيْتُهُ بَعْدَ ذلِكَ قُتِلَ كَافِراً.

23. The Book of Prostration while Reciting the Qur'an

543. It was related that Abd Allah bin Mas'ud said: "The Prophet (Prayers & peace be upon him) recited the Chapter of 'The Star' (Surah 53) at Makkah and prostrated while he was reciting it. The people with him did likewise except an elderly man who took a fistful of pebbles or earth and lifted it up to his forehead saying: 'This suffices for me.' Some time later I saw that man slain as an unbeliever."

٥٤٤ - عنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهمَا قَالَ: «ص» لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا.

544. It was related that Ibn Abbas said: "The prostration during recital of the Chapter 'Saad' (Surah 38) is not compulsory but I saw The Prophet (Prayers & peace be upon him) prostrate while reciting it."

٥٤٥ - وَحَدِيثُهُ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ تَقَدَّمَ قَرِيبًا مِنْ رِوَايَةِ ابْنِ مَسْعُودٍ، وَزَادَ فِي هَذِهِ الرِّوَايَةِ: وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ.

545. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) prostrated while reciting 'The Star' (Surah 53) and the Muslims, the pagans, the Jinn and all humanity prostrated with him."

٥٤٦ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ: ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا.

546. It was related that Zaid Ibn Thabit said: "I recited 'The Star' in the Prophet's presence and he did not perform a prostration."

٥٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ قَرَأَ إِذَا السَّمَاءُ انْشَقَّتْ، فَسَجَدَ بِهَا فَقِيلَ لَهُ فِي ذَلِكَ: فَقَالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ يَسْجُدُ لَمْ أَسْجُدْ.

547. It was related that Abi Salma said: "I saw Abu Huraira reciting 'When the sky is rent asunder' and he prostrated during its recitation. I asked Abu Huraira: 'Did I not see you prostrate?' He said: 'If I had not seen The Prophet (Prayers & peace be upon him) prostrating, I would not have done so'."

٥٤٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ، فَيَسْجُدُ، وَنَسْجُدُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

548. It was related that Ibn Umar said: "When The Prophet (Prayers & peace be upon him) used to recite a Chapter that contained mention of a prostration he would prostrate and we used to do likewise and some of us were unable to find a place to perform it."

٢٤ - كتاب تقصير الصلاة

٥٤٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَقَامَ النَّبِيُّ تِسْعَةَ عَشَرَ يَقْصُرُ.

24. The Book of Shortening the Prayer

549. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) once traveled for nineteen days and shortened his prayers."

٥٥٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، قِيلَ لَهُ: أَقَمْتُمْ بِمَكَّةَ شَيْئًا، قَالَ: أَقَمْنَا بِهَا عَشْرًا.

550. It was related that Anas said: "We traveled with The Prophet (Prayers & peace be upon him) from Madinah to Makkah and we offered two Rak'at at each prayer until we returned to Madinah." It was asked: "Did you stay for some time in Makkah?" He replied: "We stayed in Makkah for ten days."

٥٥١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ أَتَمَّهَا.

551. It was related that Ibn Umar said: "I offered the prayer at Mina with The Prophet (Prayers & peace be upon him), Abi Bakr and Umar and it consisted of two Rak'at. Uthman did likewise at the beginning of his caliphate, but later on he began to pray the complete prayer."

٥٥٢ - عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ آمَنَ مَا كَانَ بِمِنًى، رَكْعَتَيْنِ.

552. It was related that Haritha Ibn Wahab said: "The Prophet (Prayers & peace be upon him) led us in the prayer at Mina during the peace treaty and prayed two Rak'at."

٥٥٣ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، لَمَّا قِيلَ لَهُ صَلَّى عُثْمَانُ بِمِنًى أَرْبَعَ رَكَعَاتٍ، اسْتَرْجَعَ، ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

553. It was related Ibn Mas'ud said: "We offered four Rak'at of prayer at Mina behind Uthman Ibn Affan, and when Abd Allah Ibn Mas'ud was told about it, he said: 'Indeed to God we belong and to Him is our return.' And he added: 'I prayed two Rak'at at Mina with the Messenger of God and likewise with Abu Bakr and Umar.' He added: 'I hope that I may be fortunate enough to have two of the four Rak'at accepted'."

٥٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ.

554. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A woman who believes in God and they Last Day may not travel for a day and a night except in the company of her husband or male relative who she may not marry."

٥٥٥ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ يُؤَخِّرُ الْمَغْرِبَ فَيُصَلِّيهَا ثَلاثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيهَا رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلاَ يُسَبِّحُ بَعْدَ الْعِشَاءِ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

555. It was related that Abd Allah Ibn Umar said: "When The Prophet (Prayers & peace be upon him) was in a hurry he would delay the sunset prayer and then offer three Rak'at and perform the salutation, and after waiting a little while, the Iqama was pronounced for the evening prayer and he used to offer two Rak'at and perform the salutation. He never offered any non-obligatory prayer until the middle of the night."

٥٥٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ.

556. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to offer non-obligatory prayer while mounted in whatever direction it took."

٥٥٧ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ صَلَّى عَلَى حِمَارٍ وَوَجْهُهُ عَنْ يَسَارِ الْقِبْلَةِ، فَقِيلَ لَهُ: تُصَلِّي لِغَيْرِ الْقِبْلَةِ، فَقَالَ: لَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ.

557. It was related that Anas said: "He prayed while riding upon a donkey with his face directed to the left of the Qibla. He was asked: "I have seen you offering the prayer in a direction other than that of the Qibla." He replied: "If I had not seen the Messenger of God doing so, I would not have done so also."

٥٥٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ. وَقَالَ اللهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾.

558. It was related that Ibn Umar left upon a journey and said: "I once went with The Prophet (Prayers & peace be upon him) on a journey and he did not offer non-obligatory prayer during it, and God has said: 'Surely there is the best example for you in the Messenger of God, for whoever seeks the pleasure of God and the Last Day, and remembers God often'." (Surah 33 verse 21)

٥٥٩ - عَنْ عـامِرِ بْنِ رَبِيـعَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ صلَّى السُّبْحَةَ بِاللَّيْلِ في السَّفَرِ على ظَهْرِ رَاحِلَتِه حَيْثُ تَوَجَّهَتْ بِهِ.

559. It was related that Amir Ibn Rabi'ah said: "I saw The Prophet (Prayers & peace be upon him) praying non-obligatory prayers at night while upon his mount on a journey, and he faced whatever direction it took."

٥٦٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَجْمَعُ بَيْنَ صَلاَةِ الظُّهْرِ وَالْعَصْرِ إذَا كانَ على ظَهْرِ سَيْرٍ، وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

560. It was related that Ibn Abbas said: "The Messenger of God used to offer the noon and afternoon prayers at the same time when he was on a journey, and also used to offer the sunset and evening prayers together."

٥٦١ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ ﷺ عنِ الصَّلاَةِ فَقَالَ: صَلِّ قائِمًا، فَإنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإنْ لَمْ تَسْتَطِعْ، فَعَلَى جَنْبٍ.

561. It was related that Imran Ibn Husain said: "I had piles so I asked The Prophet (Prayers & peace be upon him) about praying. He said: 'Pray standing and if you cannot stand then pray sitting and if you cannot sit, then pray lying on your side'."

٥٦٢ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أَنَّهَا لَمْ تَرَ النَّبِيَّ ﷺ يُصَلِّي صَلاَةَ اللَّيْلِ قَاعِدًا قَطُّ، حَتَّى أَسَنَّ، فَكَانَ يَقْرَأُ قَاعِدًا، حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

وَعَنْهَا رَضِيَ اللهُ عَنْهَا فِي رِوَايَةٍ: ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، فَإِذَا قَضَى صَلاَتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

562. It was related that Aisha, the mother of the believers, said: "I never saw the Messenger of God offering the night prayer sitting except when he was in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses and then bow down." And it was also related that she said: "He used to do likewise in the second Rak'at. After completing the prayer he would look at me and if I was awake he would speak to me and if I was sleeping he would lie down."

٢٥ - كتاب التهجد

٥٦٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَـانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ، قالَ: اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمَوات وَالأرْضِ، وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّموَاتِ وَالأرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوات وَالأرْضِ وَمَنْ فِيـــهِنَّ وَلَكَ الْحَمْدُ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالـنَّارُ حَقٌّ، وَالـنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لا إِلَـهَ إِلاَّ أَنْتَ، أو لاَ إِلَهَ غَيْرُكَ.

25. The Book of the Night Prayer

563. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) arose at night to offer the night prayer before the dawn, he would say: 'O God! All praise is due to You, You are the Keeper of the heavens and the earth, and all that is in them. All praise is due to You. You are the Master of the heavens and the earth, and all that is in them. All praise is due to You. You are the Light of the heavens and the earth, and all praise is due to You. You are the Master of the heavens and the earth, and all praise is due to You. You are the Truth and Your promise is true, and the encounter with You is true. Your word is the Truth. And Para-

dise is true, and Hell is true. And all the Prophets are true, and Mohammed is true. And the Day of Resurrection is true. O God! I submit to You, I believe in You and depend upon You. And repent to You, and with Your help I confront those who reject. And I take You as the Judge. Forgive me my past and future sins. And whatever I have concealed or revealed. And You are the One Who causes increase and decrease. No worship is due to anyone but You. There is no might or power except with God'."

٥٦٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللهِ ﷺ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا فَأَقُصَّهَا عَلَى رَسُولِ اللهِ ﷺ، وَكُنْتُ غُلَامًا شَابًّا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ وَإِذَا لَهَا قَرْنَانِ وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللهِ مِنَ النَّارِ، قَالَ: فَلَقِينَا مَلَكٌ آخَرُ، فَقَالَ لِي: لَمْ تُرَعْ، فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ، فَكَانَ بَعْدُ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

564. It was related that Ibn Umar said: "During the Prophet's lifetime if anyone had a dream he would relate it to the Messenger of God. I wished to have a dream to relate to the Messenger of God. When I was a youth I used to sleep in the Mosque during the Prophet's lifetime and I had a dream in which I saw two angels hold on to me and take me to the Fire. It was surrounded with walls like the sides of a well with two poles in its midst and I recognised the people there. I began to say: 'I seek refuge in God from the Fire.' Then I met another angel who told me not to fear. I related the dream to Hafsa who related it to the Messenger of God. The Prophet

(Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer'. Afterwards Abd Allah would only sleep a little of the night."

٥٦٥ - عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: اشْتَكَى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

565. It was related that Jundob said: "The Prophet (Prayers & peace be upon him) was taken ill and did not rise for the night prayer for one or two nights."

٥٦٦ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ لَيْلَةً، فَقَالَ: أَلا تُصَلِّيَانِ؟ فَقُلْتُ: يَا رَسُولَ اللهِ أَنْفُسُنَا بِيَدِ اللهِ فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وَهُوَ يَقُولُ: ﴿وَكَانَ الإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾.

566. It was related that Ali Ibn Abi Taleb said: "The Messenger of God came to me one night with Fatimah, the daughter of The Prophet (Prayers & peace be upon him), and asked: 'Will you not pray at night?' I said: 'O Messenger of God! Our souls are in the Hands of God and if He wishes He will make us arise.' As soon as I had said this he left without saying a word and I heard him hitting his thigh and saying: 'There is nothing more argumentative than mankind'."

٥٦٧ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدَعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ النَّاسُ بِهِ فَيُفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لأُسَبِّحُهَا.

567. It was related that Aisha said: "The Messenger of God used to refrain from doing a good deed even though he wished to do it, out of fear that people might act upon it and then it would be made obligatory for them. The Prophet (Prayers & peace be upon him) never prayed the forenoon prayer, but I do."

٥٦٨ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّي حَتَّى تَرِمَ قَدَمَاهُ أَوْ سَاقَاهُ، فَيُقَالُ لَهُ، فَيَقُولُ: أَفَلاَ أَكُونُ عَبْدًا شَكُورًا.

568. It was related that Al Mughira Ibn Shu'abah said: "The Prophet (Prayers & peace be upon him) used to stand in prayer until both his feet or legs were swollen. He was asked why and he replied: 'Should I not be a thankful servant'."

٥٦٩ - عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: أَحَبُّ الصَّلاَةِ إِلَى اللهِ تَعَالَى صَلاَةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا.

569. It was related that Abd Allah Ibn Amr Ibn Al As said: "The dearest prayer to God is that of David and the dearest fast to God are those of David. He used to sleep for half the night and pray one third of the night and sleep again for a sixth of the night and he would fast on alternate days."

٥٧٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللهِ الدَّائِمَ، قِيلَ لَهَا: مَتَى كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

وَفِي رِوَايَةٍ إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

وَفِي رِوَايَةٍ عَنْهَا قَالَتْ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا تَعْنِي النَّبِيَّ ﷺ.

570. It was related that Masruq said: "I asked Aisha which deed was the dearest to The Prophet (Prayers & peace be upon him). She replied: 'The deed which is done frequently.' I then asked: 'When did he use to rise for prayer.' He replied: 'He used to get up when he heard the crowing of a cock'." And it was related that that The Prophet (Prayers & peace be upon him) used to get up for prayer upon hearing the crowing of a cock and it was related that Aisha said: "In my house The Prophet (Prayers & peace be upon him) always slept during the last hours of the night."

٥٧١ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَلَمْ يَزَلْ قائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قِيلَ: ما هَمَمْتَ؟ قالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ ﷺ.

571. It was related that Ibn Mas'ud said: "One night I offered the night prayer with The Prophet (Prayers & peace be upon him) and he stood until I was beset with an ill thought. We asked : 'What was your ill thought?' He replied: 'I thought of sitting down and leaving The Prophet (Prayers & peace be upon him) standing'."

٥٧٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَتْ صَلاةُ النَّبِيِّ ﷺ ثَلاثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِاللَّيْلِ.

572. It was related that Ibn Abbas said: "The Prophet's prayer used to extend to thirteen Rak'at."

٥٧٣ - عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً، مِنْها الْوِتْرُ وَرَكْعَتا الْفَجْرِ.

573. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to offer thirteen Rak'at in night prayer including Witr and two Rak'at Sunna of the dawn prayer."

٥٧٤ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لا يُفْطِرَه. وَكَانَ لا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إلاَّ رَأَيْتَهُ، وَلا نَائِمًا إلاَّ رَأَيْتَهُ.

574. It was related that Anas said: "The Messenger of God used sometimes not to fast and we would think he would not fast that month and sometimes he would fast so that we would think he would not stop fasting all that month. And in his prayer and his sleeping, if you wished to see him praying at night you could see him praying and if you wished to see him sleeping, you could see him sleeping."

٥٧٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلى قافِيَةِ رَأْسِ أَحَدِكُمْ إذَا هُوَ نَامَ ثَلاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإذَا اسْتَيْقَظَ وَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإنْ تَوَضَّأَ انْحَلَّت عُقْدَةٌ، فَإن صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأصبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ.

575. It was related that Abu Huraira said: "The Messenger of God said: 'Satan ties three knots at the back of the head of the one who sleeps. Upon each knot he reads and blows the words: 'The night is long so remain sleeping.' When one wakes up and remembers God, one knot is untied, and when one performs ablution the second knot is untied, and when one prays the third knot is untied and then one rises up with energy and in good spirit, failing this one gets up lethargic and in a bad mood."

٥٧٦ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ، مَا قَامَ إِلَى الصَّلاَةِ، فَقَالَ: بَالَ الشَّيْطَانُ فِي أُذُنِهِ.

576. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) was told that someone had remained asleep until the morning and had not risen to pray. The Prophet (Prayers & peace be upon him) said: 'Satan urinated in his ears'."

٥٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

577. It was related that Abu Huraira said: "The Messenger of God said: 'Our Lord glory be to Him descends to us every night to the nearest heaven while the last third of the night still remains and says: 'Is there anyone to invoke Me so that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?'"

٥٧٨ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنْ صَلاَةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ قَالَتْ: كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي، ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ وَثَبَ، فَإِنْ كَانَ بِهِ حَاجَةٌ اغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

578. It was related that Aisha was asked: "How was the Prophet's night prayer?" She replied: "He used to sleep early and get up in its last part to pray, and then return to sleep. When the caller pronounced the call to prayer he would get up. If he needed a bath he would take it, otherwise he used to perform ablution and then go out to the prayer."

٥٧٩ - وَعَنْهَا رَضِىَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنْ صَلاَتِهِ ﷺ فِى رَمَضَانَ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِى رَمَضَانَ وَلا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّى أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّى أَرْبَعًا فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّى ثَلاَثًا، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ إِنَّ عَيْنَىَّ تَنَامَانِ وَلا يَنَامُ قَلْبِى.

579. It was related that Aisha was asked: "How was the Messenger of God's prayer during the month of Ramadan?" She replied: "The Messenger of God never exceeded eleven Rak'at during the month of Ramadan or in any other month, he used to offer four Rak'at, do not ask me how beautiful and long they were, then four Rak'at, do not ask me how beautiful and long they were, and then three Rak'at." Aisha added: "I said: 'O Messenger of God! Do you sleep before offering the Witr prayer?" He replied: "O Aisha! My eyes sleep but my heart is still awake!"

٥٨٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِىُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: مَاهَذَا الحَبْلُ؟ قَالُوا: هذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِىُّ ﷺ: لاَ، حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ.

580. It was related that Anas Ibn Malik said: "The Messenger of God entered the mosque and saw a rope hanging between its two pillars. He asked: 'What is this rope?' The people said: 'It is for Zainab to hold when she feels tired in the prayer.' The Prophet (Prayers & peace be upon him) replied: 'Do not use it and remove the rope. You should pray for as long as you feel able and when you feel tired you should be seated'."

٥٨١ - عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا عَبْدَ اللهِ لا تَكُنْ مِثْلَ فُلانٍ، كانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ.

581. It was related that Abd Allah Ibn Amr Ibn Al As said: "The Messenger of God said to me: 'O Abd Allah! Do not be like so and so, who used to offer the prayer at night and then ceased'."

٥٨٢ - عَنْ عُبَادَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ قالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لا إلَهَ إلاَّ اللهُ، وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ للهِ وَسُبْحَانَ اللهِ وَلا إلهَ إلا اللهُ واللهُ أكْبَرُ وَلا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا، اسْتُجِيبَ لَهُ، فَإنْ تَوَضَّأَ قُبِلَتْ صَلاتُهُ.

582. It was related that Ubada Ibn Al-Samit said: "The Prophet (Prayers & peace be upon him) said: 'Whoever arises at night and says 'There is no god but God and all worship is due to Him alone, He has no partner in His Dominion, worship or attributes, for Him is the Kingdom and all praise is due to Him. He is the Omnipotent. And all praise is due to God. All glory is due to God. There is no god but God, and God is Great, and there is no might or power except with God. O God! Forgive me'. His invocation will be granted and if he performs ablution his prayer will be accepted."

٥٨٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: وَهُوَ يَقُصُّ فِي قَصَصِهِ وَهُوَ يَذْكُرُ رَسُولَ اللهِ ﷺ، إنَّ أخًا لَكُمْ لا يَقُولُ الرَّفَثَ، يَعْنِي بِذلِكَ عَبدَ اللهِ بنَ رَوَاحَةَ رَضِيَ اللهُ عَنْهُ:

583. It was related that Abu Huraira once said that the Messenger of God said: "Your brother does not speak obscenities. The

Messenger of God is among us and he recites His Book at dawn. He showed us guidance when we were blind. We believe that all he says will come to pass. He spends his nights so that his sides do not touch the bed, while the pagans sleep in the deepest slumber."

٥٨٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ كَأَنَّ بِيَدِي قِطْعَةَ مِن اسْتَبْرَقٍ، فَكَأَنِّي لا أُرِيدُ مَكَانًا مِنَ الجَنَّةِ إِلاَّ طَارَت إِلَيْهِ، وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَيَانِي، وَذَكَرَ بَاقِي الحَدِيثَ، وَقَدْ تَقَدَّمَ.

584. It was related that Ibn Umar said: "During the Prophet's life time I dreamt that I held a piece of silk in my hand and it flew with me to any part of Paradise I desired. I also saw two beings come to me who wanted to take me to the Fire. Then an angel encountered us and told me not to fear. He then told them to leave me. Hafsa told The Prophet (Prayers & peace be upon him) of my dream and The Prophet (Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer!' After that Abd Allah began to pray the night prayer."

٢٦ - كتاب صلاة التطوع

٥٨٥ - عَنْ جـــابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا، كـمـا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيـــرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيـمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هـذَا الأَمْرَ خَيْرٌ لِي فِي دِيـنِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيـــهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ، قَالَ: وَيُسَمِّي حَاجَتَهُ.

26. The Book of Voluntary Prayer

585. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to teach us how to pray for guidance in a particular matter, as he taught us the chapters of the Qur'an. He instructed us: 'If any of you proposes to do any thing he should offer two Rak'at in prayer in addition to the obligatory prayer, and say: 'O God! I seek guidance from Your Knowledge. And power from Your Might, and I seek Your bounty, You are able and I am not, and You know the Unseen. O God! If You see that this endeavor is good for my religion and my subsistence and in my Hereafter, then

You decree it for me and facilitate it for me, and bless me in it. And if You see that this endeavor is harmful for me in my religion and my subsistence and in the Hereafter then deter it from me and deter me from it. And decree for me what is good and make me satisfied with it.' Then The Prophet (Prayers & peace be upon him) added that the person should name his intention'."

٥٨٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ على شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُداً، على رَكْعَتَيِ الْفَجْرِ.

586. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was most ardent in his voluntary prayers, particularly the two Rak'at at the dawn prayer."

٥٨٧ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: كانَ رَسُولُ اللهِ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ، حَتَّى إِنِّي لأَقُولُ هَلْ قَرَأَ بِأُمِّ الكِتَابِ!

587. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to pray the two Rak'at before the dawn prayer so quickly to the point that I used to wonder whether he had managed to read Al Fatihah."

٥٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ، صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ على وِتْرٍ.

588. It was related that Abu Huraira said: "My friend advised me to do three things and I shall not give them up until I die, they are; to fast for three days every month, to offer the pre-noon prayer and to pray Witr before going to sleep."

٥٨٩ - عَنْ عـــــائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ: كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الـظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ.

589. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) never missed four Rak'at before the noon prayer and two Rak'at before the dawn prayer."

٥٩٠ - عَنْ عَبْدِ اللهِ الْمُزَنِيِّ رَضِيَ اللهُ عَنْهُ عَنِ الـــنَّبِيِّ ﷺ قَالَ: صَلُّوا قَبْلَ صَلاَةِ الْمَغْرِبِ قَالَ فِي الثَّالِثَةِ: لِمَنْ شَاءَ، كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

590. It was related that Abd Allah Al Muzni said that The Prophet (Prayers & peace be upon him) said: "Pray before the sunset prayer." He repeated it three times and the third time he said: "Whoever wishes to offer it may do so." He said this so that the people would not assume it to be obligatory."

٢٧ - كتاب الصلاة فى مسجد مكة والمدينة

٥٩١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لا تُشَدُّ الرِّحَالُ إلاَّ إلى ثَلاثَةِ مَسَاجِدَ: الْمَسْجِدِ الحَرَامِ، ومَسْجِدِ الرَّسُولِ، ومَسْجِدِ الأَقْصَى.

27- The Book of the Superiority of praying in the Mosques of Makkah and Madinah

591. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Do not set off on a journey except for three Mosques; the Mosque of Makkah, the Mosque of the Messenger of God and the Mosque of Jerusalem'."

٥٩٢ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ أنَّ النَّبِىَّ ﷺ قَالَ: صَلاَةٌ فى مَسْجِدِى هذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِيما سِوَاهُ إلاَّ الْمَسْجِدَ الحَرَامَ.

592. It was related that Abu Huraira said that the Messenger of God said: "One prayer in my Mosque is better than one thousand prayers in any other mosque except for the Mosque in Makkah."

٥٩٣ - عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ كَانَ لا يُصَلِّى مِنَ الضُّحَى إلاَّ فى يَوْمَيْنِ يَوْمٍ يَقْدَمُ بِمَكَّةَ فَإِنَّهُ كَانَ يَقْدَمُهَا ضُحًى فَيَطُوفُ ثُمَّ يُصَلِّى رَكْعَتَيْنِ خَلْفَ الْمَقَامِ وَيَوْمٍ يَأْتِى مَسْجِدَ قُبَاءٍ فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّىَ فِيهِ، وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا، وَكَانَ يَقُولُ له إنَّمَا أَصْنَعُ

كَمَا رَأَيْتُ أَصْحَابِي يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَدًا أَنْ يُصَلِّيَ فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلا غُرُوبَهَا.

593. It was related that Ibn Umar said: "I never offered the forenoon prayer except on two occasions. When I arrived in Makkah and I always arrived in Makkah in the forenoon, so I used to perform the circumambulation of the Ka'ba and then offer two Rak'at behind the station of Abraham. And when I used to visit Quba' as I would visit it every Saturday. When I entered the Mosque I disliked to leave it without offering a prayer." Ibn Umar added: "The Messenger of God used to visit the Mosque of Quba' on foot or riding. And I used to say 'I do only what my companions used to do and I do not forbid anyone from praying at any time of the day or night except from intending to pray at sunrise or sunset."

٥٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: ما بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ، وَمِنْبَرِي على حَوْضِي.

594. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "There is a garden of the gardens of Paradise between my house and my pulpit, and my pulpit is upon my fountain."

٢٨ - كتاب العمل فى الصلاة

٥٩٥ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ على النَّبِيِّ ﷺ وَهُوَ فى الصَّلاَةِ فَيَرُدُّ عَلَيْنا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْه فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: إنَّ فى الصَّلاَةِ شُغْلاً.

وَفى رِوَايَةٍ عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أَحَدُنَا يُكَلِّمُ صَاحِبَهُ فى الصَّلاَةِ حَتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَأُمِرْنَا بِالسُّكُوتِ.

28. The Book of Actions during Prayer

595. It was related that Ibn Mas'ud said: "We used to greet The Prophet (Prayers & peace be upon him) while he was in prayer and he used to answer our greeting. When we returned from Ethiopia we greeted him but he did not reply and after he said: 'One is occupied with more serious things when one is praying'." And it was related that Zaid Ibn Arqam said: "During the Prophet's lifetime we used to speak while in prayer, and we would tell each other our needs, until the verse 'Attend constantly to your prayers, especially the middle prayer, and stand in a devout manner before God' (Surah 2 verse 238) was revealed. Thereafter we were ordered to remain silent while in prayer."

٥٩٦ - عَنْ مُعَيْقِبٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قَالَ فى الرَّجُلِ يُسَوِّى التُّرَابَ حَيْثُ يَسْجُدُ، قال: إنْ كُنْتَ فَاعِلاً فَوَاحِدَةً.

596. It was related that Mu'aiqib said: "The Prophet (Prayers & peace be upon him) spoke about a man who leveled the earth out upon prostrating, and said: 'If you have to do so then do it only once'."

٥٩٧ - عَنْ أَبِى بَرْزَةَ الأَسْلَمِىِّ رَضِىَ اللهُ عَنْهُ، صَلَّى يَوْمًا فِى غَزْوَةٍ وَلِجَامُ دَابَّتِه بِيَدِه، فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ، وَجَعَلَ يَتْبَعُهَا، فَقِيلَ لَهُ فِى ذلك فَقَالَ: إنِى غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ ستَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ أَوْ ثَمَانِى وَشَهِدْتُ تَيْسِيرَهُ، وَإِنِّى كُنْتُ أَنْ أُرَاجِعَ مَعَ دَابَّتِى أَحَبُّ إِلَىَّ من أن أدعَهَا تَرْجِعُ إلى مَأْلَفِهَا فَيَشُقُّ عَلَىَّ.

597. It was related that Shu'abah said that Al Azraq Ibn Qais told us : "We were at Al Ahwaz fighting the Al Haruriya and while I was on the river bank a man was praying holding the reins of his mount in his hand. The beast was pulling itself away and he was trying to rein it in. Shu'abah said: 'He was Abu Barza al Aslamy'. A man from the Khawarij said: 'O God! Be severe upon that old man.' So when he finished his prayer he said: 'I heard what you were saying, and I have taken part in six, seven or eight battles with The Prophet (Prayers & peace be upon him) and have seen his tolerance, and no doubt, I would rather return with my mount than let it take itself back to its stable, as this would cause me much hardship on my return'."

٥٩٨ - عَنْ عائشَةَ رَضِىَ اللهُ عَنْهَا ذَكَرَتْ حَدِيثَ الخُسُوفِ، وَقَالَ فى هذه الرِّوَايَةِ بَعْدَ قَوْلِه: ولقد رَأَيْتُ النَّارَ يَحْطِمُ بَعْضُهَا بَعْضًا: وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَىٍّ وَهُوَ الَّذِى سَيَّبَ السَّوَائِبَ.

598. It was related that Aisha said: "Once the sun went into an eclipse and the Messenger of God stood up to pray and recit-

ed a long chapter and then bowed down for a long time and then raised his head up and recited another chapter. Then he bowed and after finishing, he prostrated and did the same in the second Rak'a and then said: 'The eclipse of the moon and the sun are two of the signs from the signs of God and if you witness them, then pray until they pass. Indeed while I stood here I saw all things which were promised to me by God and I beheld Paradise and I wanted to pick a bunch of its fruit, that was when you saw me move forward. Indeed I saw the Fire with its parts consuming each other, that was when you saw me stepping back, and I beheld Amr Ibn Luhai, who began the tradition of freeing animals in the names of idols, in the Fire'."

٥٩٩ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَعَثَنِى رَسُولُ اللهِ ﷺ فِى حَاجَةٍ فَانْطَلَقْتُ ثُمَّ رَجَعْتُ، وَقَدْ قَضَيْتُهَا فَأَتَيْتُ النَّبِىَّ ﷺ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ فَوَقَعَ فِى قَلْبِى مَا اللهُ بِهِ أَعْلَمُ فَقُلْتُ فِى نَفْسِى: لَعَلَّ رَسُولَ اللهِ ﷺ وَجَدَ عَلَىَّ أَنِّى أَبْطَأْتُ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ، فَوَقَعَ فِى قَلْبِى مِنَ الْمَرَّةِ الأُولَى ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَىَّ فَقَالَ: إِنَّمَا مَنَعَنِى أَنْ أَرُدَّ عَلَيْكَ أَنِّى كُنْتُ أُصَلِّى، وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

599. It was related that Jabir Ibn Abd Allah said: "The Messenger of God sent me on an errand and when I had done it I returned to The Prophet (Prayers & peace be upon him) and greeted him but he did not return my greeting. Only God knows how grieved I was and I said to myself: 'Perhaps the Messenger of God is angered because I took a long time, so I greeted him again but he did not reply. I was even more grieved than I had been at first. I greeted him again and he re-

turned the greeting and said: 'What prevented me from returning your greeting was that I was praying.' At that time he was on his mount and his face was not turned towards the Qibla."

٦٠٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِىُّ ﷺ أَنْ يُصَلِّىَ الرَّجُلُ مُتَخَصِّرًا.

600. It was related that Abu Huraira said: "It was forbidden to pray with one's hands over one's hips."

٢٩ - كتاب سجود السهو

٦٠١ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ: صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَزِيدَ فِى الصَّلاَةِ؟ فَقَالَ: وَمَا ذَاكَ؟ قَالَ: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

29. The Book of Forgetfulness during Prayer

601. It was related that Abd Allah Ibn Mas'ud said: "The Messenger of God once offered five Rak'at at the noon prayer and a person asked him whether there had been an increase in the prayer. The Messenger of God replied: 'Why do you ask that?' He said: 'Because you offered five Rak'at.' So the Messenger of God performed two prostrations of forgetfulness after the salutation."

٦٠٢ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، وَكَانَ عِنْدِى نِسْوَةٌ مِنَ الأَنْصَارِ، فَأَرْسَلْتُ إِلَيْهِ الجَارِيَةَ، فَقُلْتُ قُومِى بِجَنْبِهِ قُولِى: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِى عَنْهُ، فَفَعَلَتِ الجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْه، فَلَمَّا انْصَرَفَ قَالَ: يَا بِنْتَ أَبِى أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِى نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِى عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ.

602. It was related that Kuraib said: "Ibn Abbas, Al Miswar Ibn Makhrama and Abd Al Rahman Ibn Azhar sent me to Aisha

and instructed me to greet her of their behalf and to ask her about offering two Rak'at after the afternoon prayer and to tell her: 'We were told that you offer those two Rak'at and we were told that The Prophet (Prayers & peace be upon him) had prohibited them.' Ibn Abbas said: 'Umar and I used to beat anyone who offered them.' I went to Aisha and conveyed the message. Aisha said: 'Go to Umm Salama and ask her about it.' So I returned and told them what she had said. They told me to go to Umm Salama and ask her the same question as they had conveyed to Aisha. Umm Salama replied: 'I heard The Prophet (Prayers & peace be upon him) prohibiting them, later I saw him offering them immediately after he had prayed the afternoon prayer. Then he entered my house when I had some of the Ansari women from the tribe of Bani Haram sitting with me, so I sent my servant girl to him having said to her, stand beside him and tell him that Umm Salama says: 'O Messenger of God! I have heard you forbid the offering of two Rak'at after the afternoon prayer but I have seen you offering them.' If he waves his hand then wait for him.' The servant girl did so and The Prophet (Prayers & peace be upon him) signaled her with his hand and she waited. When he had finished the prayer he said: 'O daughter of Bani Umayyah! You have questioned me about the two Rak'at after the afternoon prayer. The people of the tribe of Abdul Qais came to me and kept me busy and I could not offer the two Rak'at after the noon prayer. Those two Rak'at were for the ones I missed'."

٣٠ - كتاب الجنائز

٦٠٣ - عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي، أَوْ قَالَ: بَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ.

30. The Book of Funerals

603. It was related that Abu Dhar said: "The Messenger of God said: 'A person came to me from my Lord and gave me the tidings that if any of my followers dies worshipping God alone, such a one will enter Paradise." I asked: 'Even if he committed adultery?' He replied: 'Even if he committed adultery and theft'."

٦٠٤ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ، وَقُلْتُ أَنَا: مَنْ لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الجَنَّةَ.

604. It was related that Abd Allah said: "The Messenger of God said: 'Anyone who dies worshipping others with God will most certainly enter the Fire." I said: "Anyone who dies worshipping God alone will most certainly enter Paradise."

٦٠٥ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ المَظْلُومِ، وَإِبْرَارِ الْقَسَمِ، وَرَدِّ السَّلاَمِ، وَتَشْمِيتِ الْعَاطِسِ. وَنَهَانَا: عَنْ آنِيَةِ الْفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالحَرِيرِ،

وَالدِّيبَاجِ، وَالْقَسِّيِّ، وَالإِسْتَبْرَقِ.

605. It was related that Al Bara' said: "The Messenger of God commanded us to do seven things and forbade us from seven. He ordered us to follow the funeral procession, to visit the sick, to accept the invitation, to help the oppressed, to honour the oaths, to return the greeting, and to respond to one who sneezes by saying 'May God have mercy upon you.' On condition that the one who has sneezed has first said 'Praise be to God.' He forbade us to use silver utensils and dishes or to wear golden rings and silk garments."

٦٠٦ - عَنْ أُمِّ الْعَلاَءِ امْرَأَةٍ مِنَ الأَنْصَارِ رَضِيَ اللهُ عَنْهَا وَهِيَ مِمَّنْ بَايَعَ النَّبِيَّ ﷺ قَالَتْ: إِنَّهُ اقْتُسِمَ الْمُهَاجِرُونَ قُرْعَةً فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَاهُ فِي أَبْيَاتِنَا فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ وَغُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أَبَا السَّائِبِ فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللهُ، فَقَالَ النَّبِيُّ ﷺ: وَمَا يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ، قُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ اللهِ فَمَنْ يُكْرِمُهُ اللهُ، فَقَالَ: أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ وَاللهِ إِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَاللهِ مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي، قَالَتْ: فَوَاللهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا.

606. It was related that Umm Al Al'a, a woman of the Ansar who had pledged an oath before The Prophet (Prayers & peace be upon him) said: "The Emigrants were divided among us when we drew lots and we were given Uthman Ibn Maz'un, he stayed with us in our house until he died from a fatal disease. After his death he was bathed and shrouded in his clothes. The Messenger of God came and I said: 'O Abu Al Sa'ib! I swear that God has honoured you.' The Prophet (Prayers & peace be upon him) asked: 'How do you know that God has

honoured him?' I answered: 'O Messenger of God! Dearer to me than my father! On whom else will God bestow His honour?' The Prophet (Prayers & peace be upon him) said: 'Indeed, death came to him and by God I also wish him good, but by God I do not know what God will do with me even though I am God's Messenger.' By God, after that I never swore to anyone's piety again."

٦٠٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكِي وَيَنْهَوْنِي عَنْهُ وَالنَّبِيُّ ﷺ لا يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فاطمَةُ تَبْكِي، فَقَالَ النَّبِيُّ ﷺ: تَبْكِينَ أَوْ لاَ تَبْكِينَ ما زَالَتِ الْمَلائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ.

607. It was related that Jabir Ibn Abd Allah said: "When my father was martyred I uncovered the sheet from his face and wept, the people forbade me from doing so but The Prophet (Prayers & peace be upon him) did not forbid me. Then my aunt Fatimah started to weep and The Prophet (Prayers & peace be upon him) said: 'Whether you weep or not it is all the same, the angels continuously shaded him with their wings until you moved him from the field'."

٦٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

608. It was related that Abu Huraira said: "The Messenger of God informed the people that An-Najashi had died on the same day of his death. He went towards the place of prayer and the people stood behind him aligned in rows. He said God is Great four times in prayer."

٦٠٩ - عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللهِ بْنُ رَوَاحَةَ فَأُصِيبَ، وَإِنَّ عَيْنَى رَسُولِ اللهِ ﷺ لَتَذْرِفَانِ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ.

609. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) said: 'Zaid took over the standard and was martyred, then Jafar took it and was martyred as well. Then Abd Allah Ibn Rawaha took the standard and he too was martyred.' and the Prophet's eyes were brimming with tears. 'Then Khalid Ibn Al Walid took the standard although he had not been appointed as a bearer before hand, and he was granted victory'."

٦١٠ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلاَثٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ أَدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ.

610. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'God, from His Mercy, will grant Paradise to the Muslim whose three children die before reaching the age of puberty."

٦١١ - عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ: اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِى الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِى، فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَعْطَانَا حِقْوَهُ وَقَالَ: أَشْعِرْنَهَا إِيَّاهُ، تَعْنِى إِزَارَهُ.

وَفِى رِوَايَةٍ أَنَّهُ قَالَ: أَبْدَأْنَ بِمَيَامِنِهَا، وَبِمَوَاضِعِ الْوُضُوءِ مِنْهَا، قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

611. It was related that Atiyya Al-Ansariah said: "The Messenger came to us while we were bathing his daughter's body and he said: 'Wash her three, five or more time with water and lotus and finally sprinkle camphor over her, when you have finished tell me.' So when we had finished we informed him and he gave us his waist wrapper and instructed us to shroud her in it. Aiyub said that Hafsa had related a similar account in which the washing was said to be done an uneven number of times, mentioning either three, five or seven. It was also related that they were told to begin at the right side of the body with the parts which were washed in ablution, and Atiyya also said: 'We combed her hair and braided it into three plaits'."

٦١٢ – عَنْ عـائِشَةَ رَضِىَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فى ثَلاثَةِ أَثْوَابٍ يَمَانِيةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ لَيْس فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ.

612. It was related that Aisha said: "The Messenger of God was shrouded in three pieces of white cotton cloth from Yemen, these were neither a shirt nor a turban."

٦١٣ – عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قـالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُول اللهِ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِه فَوَقَصَتْهُ، أَوْ قَالَ: فَأَوْقَصَتْهُ، قَالَ النَّبِىُّ ﷺ: اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فى ثَوْبَيْنِ وَلاَ تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيَامَةِ مُلَبِّيًا.

613. It was related that Ibn Abbas said: "A man fell from his mount while he was upon Mount Arafat and broke his neck. The Prophet (Prayers & peace be upon him) said: "Wash him with water and lotus and shroud him in two pieces of cloth but do not perfume him or cover his head, for he will be raised on the Day of Resurrection saying: 'Here I am, at your service'."

٦١٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عَبْدَ اللهِ بْنَ أُبَيٍّ لَمَّا تُوُفِّيَ جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ أَعطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ وَقَالَ: آذِنِّي أُصَلِّي عَلَيْهِ فَآذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: أَلَيْسَ اللهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خِيَرَتَيْنِ، قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾ فَصَلَّى عَلَيْهِ فَنَزَلَتْ: ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾.

614. It was related that Ibn Umar said: "When Abd Allah Ibn Ubai died his son went to The Prophet (Prayers & peace be upon him) saying: 'O Messenger of God! Give me your shirt to shroud him in. Offer the funeral prayer and seek God's forgiveness for him.' So the Messenger of God gave him his shirt and said: 'Tell me when you are ready for me to offer the funeral prayer.' So he told him and when The Prophet (Prayers & peace be upon him) went to offer the funeral prayer Umar grasped his hand and said: 'Did God not forbid you to offer funeral prayers for the hypocrites?' The Prophet (Prayers & peace be upon him) replied: 'I was given the choice, as God said: 'Whether you ask for forgiveness for such people or not, God will not forgive them, even if you ask for forgiveness for them seventy times. This is because they have no belief in God and His Messenger, and God guides not the perverted transgressors.' (Surah 9 verse 80) So The Prophet (Prayers & peace be upon him) offered the funeral prayer and then it was revealed: 'And never pray over any one of them when he is dead, nor stand over his grave, they disbelieved in God and His Messenger. and died when they were transgressors'. (Surah 9 verse 84)."

٦١٥ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللهِ بْنَ أُبَيٍّ بَعْدَمَا دُفِنَ فَأَخْرَجَهُ فَنَفَثَ فِيهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ.

615. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) went to the grave of Abd Allah Ibn Ubai after his burial. The body was brought out and The Prophet (Prayers & peace be upon him) put his saliva over it and clothed it in his shirt."

٦١٦ - عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِس وَجْهَ اللهِ فَوَقَعَ أَجْرُنَا على اللهِ فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا، قُتِلَ يومَ أُحُدٍ، فَلَمْ نَجِدْ مَا نُكَفِّنُهُ بِهِ إلاَّ بُرْدَةً إذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإذا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمَرَ النَّبِيُّ ﷺ أن نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ على رِجْلَيْهِ مِنَ الإِذْخِرِ.

616. It was related that Khabbab said: "When we emigrated with The Prophet (Prayers & peace be upon him) in the cause of God, our reward was with God, some of us died without taking any reward in this life, such a one was Mus'ab Ibn Umair, while others took their rewards. Mus'ab Ibn Umair was martyred in the Battle of Uhud and we found nothing except his black dress-like garment to use as his shroud.

٦١٧ - عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَت امْرَأَةٌ إلَى رَسُولِ اللهِ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فِيهَا حَاشِيَتُهَا، أَتَدْرُونَ مَا الْبُرْدَةُ؟قالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ، قالَتْ: نَسَجْتُهَا بِيَدِي فَجِئْتُ لأَكْسُوكَهَا فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إلَيْهَا، فَخَرَجَ إلَيْنَا، وَإنَّهَا إزَارُهُ، فَحَسَّنَهَا فُلاَنٌ فَقَالَ: اكْسُنِيهَا مَا أَحْسَنَهَا!، فَقَالَ الْقَوْمُ: مَا أَحْسَنْتَ، لَبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إلَيْهَا، ثُمَّ سَأَلْتَهُ وَعَلِمْتَ أَنَّهُ لا يَرُدُّ، فَقَالَ: إنِّي وَاللهِ مَا سَأَلْتُهُ لأَلْبَسَهَا إنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي، قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ.

617. It was related that Sahl said: "A woman brought a woven bordered sheet to The Prophet (Prayers & peace be upon him)." Then Sahl asked them if they knew what it was and they said it was a cloak and Sahl confirmed their response. The woman said: 'I wove it myself and brought it for you to wear.' The Prophet (Prayers & peace be upon him) accepted it and was in need of it at that time. He came out wearing it as a waist wrapper and a man admired it and said: 'How fine it is. Will you give it to me?' The people said: 'You should not have asked for it because The Prophet (Prayers & peace be upon him) needs it and you know he never refuses anyone's request.' The man replied: 'By God! I did not mean to ask for it to wear but to use as my shroud.' Later it was given and used as his shroud."

٦١٨ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا.

618. It was related that Umm Atiyya said: "We were prohibited from accompanying the funeral processions but not absolutely."

٦١٩ - عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ، إلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

619. It was related that Umm Habiba, the wife of The Prophet (Prayers & peace be upon him), said: "I heard The Prophet (Prayers & peace be upon him) say: 'It is not lawful for a woman who believes in God and the Last Day to mourn for anyone who dies for more than three days except for her husband whom she may mourn for four months and ten days'."

٦٢٠ - عَنْ أَنَس بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ: اتَّقِي اللهَ وَاصْبِرِي، فَقَالَتْ: إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ فَأَتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى.

620. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) encountered a woman weeping at a graveside. He told her to fear God and to be patient. She said to him: 'Go away, for you have not suffered the affliction I have suffered.' She had not recognised him and then she was told he was The Prophet (Prayers & peace be upon him), so she went to the house of The Prophet (Prayers & peace be upon him) and she found no one guarding it. Then said to him: 'I did not recognise you.' He said: 'Indeed, patience is at the first stroke of affliction when it strikes."

٦٢١ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ أَنَّ ابْنًا لِي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يُقْرِئُ السَّلَامَ، وَيَقُولُ: إِنَّ للهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ، فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأُبَيُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ، قَالَ: حَسِبْتُهُ أَنَّهُ قَالَ: كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ مَا هَذَا؟ قَالَ: هَذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ.

621. It was related that Usama Ibn Zaid said: "The Prophet's daughter sent a messenger to The Prophet (Prayers & peace be upon him) asking him to come as her child was dying, but The Prophet (Prayers & peace be upon him) sent the messenger back telling him to convey his greetings to her and to say:

'Whatever God takes is for Him and whatever He gives is for Him, and all things have a term pre-determined with Him and so she must have patience and hope for God's reward.' She sent for him again and swore that he must go to her. The Prophet (Prayers & peace be upon him) got up and so did Sa'd Ibn Ubada, Mu'adh Ibn Jabal, Ubai Ibn Ka'b, Zaid Ibn Thabit and others with him. The child was brought to the Messenger of God and his breathing sounded irregular as if it was a leather waterskin. At this the eyes of The Prophet (Prayers & peace be upon him) filled with tears and Sa'd said: 'O Messenger of God! What is this?' He replied: 'It is the mercy God has put in the hearts of His servants and God is merciful only to those of His servants who have mercy'."

٦٢٢ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتًا لِرَسُولِ اللهِ ﷺ قَالَ: وَرَسُولُ اللهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ، قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، قَالَ: فَقَالَ: هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟. فَقَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: فَانْزِلْ. فَنَزَلَ فِي قَبْرِهَا.

622. It was related that Anas Ibn Malik said: "We were in the funeral of one of the Prophet's daughters and as he sat at the graveside I saw his eyes shedding tears. He said: 'Is there any one of you who did not have sexual relations with his wife last night?' Abu Talha replied in the affirmative. Then The Prophet (Prayers & peace be upon him) told him to go down into her grave and so he went down into her grave."

٦٢٣ – عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ، فَبَلَغَ ذَلِكَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، بَعْدَ مَوْتِ عُمَرَ رَضِيَ اللهُ عَنْهُ، فَقَالَتْ: رَحِمَ اللهُ عُمَرَ وَاللهِ مَا حَدَّثَ رَسُولُ اللهِ ﷺ إِنَّ اللهَ لَيُعَذِّبُ الْمُؤْمِنَ بِبَعْضِ بُكَاءِ

أَهْله عَلَيْه، لَكِنَّ رَسُولَ الله ﷺ قَالَ: إنَّ اللهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِه عَلَيْه، وَقَالَتْ: حَسْبُكُمُ القُرْآنُ ﴿وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾.

623. It was related that Umar said that The Prophet (Prayers & peace be upon him) said: "The deceased is punished by the weeping of his family." Ibn Abbas said: "When Umar died I related this to Aisha and she said: "May God have Mercy upon Umar! By God! The Messenger of God never said that a believer is punished by the weeping of his family, but he said: 'God increases the punishment of an unbeliever because of the weeping of his family'." Aisha added: "This is borne out by the Qur'an where God says: 'And no bearer of burdens can bear another's burden...' (Surah 35 verse 18)'."

٦٢٤ - عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَرَّ النَّبِيُّ ﷺ على يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ: إنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإنَّهَا لَتُعَذَّبُ في قَبْرِهَا.

624. It was related that Aisha said: "The Messenger of God once passed by the grave of a Jewess while her relatives were weeping over it. He said: 'They are weeping over her and she is being tortured in her grave'."

٦٢٥ - عَنِ الْمُغِيرَة رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ على أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْه.

625. It was related that Al Mughira said: "I heard The Prophet (Prayers & peace be upon him) say: 'Attributing falsehood to me is not the same as attributing falsehood to anyone else. Whoever attributes a lie to me intentionally has indeed secured his place in the Fire.' I heard The Prophet (Prayers &

peace be upon him) say: 'The deceased is tortured for the lamentation made over him'."

٦٢٦ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَيْسَ مِنَّا مَنْ لَطَمَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعَا بِدَعْوَى الجَاهِلِيَّةِ.

626. It was related that Abd Allah said that The Prophet (Prayers & peace be upon him) said: "The one who strikes his face, rents his clothes and follows the ways and traditions of the days of ignorance is not of us."

٦٢٧ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلا ابْنَةٌ أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: لاَ، قُلْتُ: بِالشَّطْرِ؟ فَقَالَ: لاَ، ثُمَّ قَالَ: الثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ، إِنَّكَ إِنْ تَذَرْ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ، فَقُلْتُ: يَا رَسُولَ اللهِ أُخَلَّفُ بَعْدَ أَصْحَابِي؟ فَقَالَ: إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صَالِحاً إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلى أَعْقَابِهِمْ، لكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ، يَرْثِي لَهُ رَسُولُ اللهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

627. It was related that Sa'd Ibn Abi Waqqas said: "In the year of the Prophet's final Pilgrimage I was taken seriously ill and The Prophet (Prayers & peace be upon him) used to visit me to enquire about my health, I told him: 'I am beset with illness and I am wealthy but have no inheritors except one daughter, should I give two-thirds of my property in charity?' He replied: 'No.' I asked: 'Half then?' He said: 'No.' Then he added: 'One third, and even one third is a great deal. It is better to

leave your inheritors wealthy rather than to leave them in poverty and obliged to beg from others. You will receive your reward for whatever you give for God's sake, even for what you put in the mouth of your wife.' I said: 'O Messenger of God! Will I be left alone after my companions have gone?' He said: 'If you are left behind, whatever you have done of good deeds will elevate you. And perhaps you will live a long life so that some people will benefit because of you and others be harmed because of you. O God! Complete the emigration of my companions and do not let them become renegades.' But the Messenger of God sorrowed for Sa'd Ibn Khaula because he died in Makkah."

٦٢٨ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ وَجِعَ وَجَعًا، فَغُشِىَ عَلَيْهِ وَرَأْسُهُ فِى حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَبَكَتْ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِىءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ وَالحَالِقَةِ وَالشَّاقَّةِ.

628. It was related that Abi Musa was taken gravely ill and fainted so that he could not reply to his wife as he lay with his head in her lap. When he recovered his senses he said: "I am free from those from whom the Messenger of God was free." The Messenger of God is free of the women who strike their faces and shave their heads and rent their clothes.

٦٢٩ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: لَمَّا جَاءَ النَّبِىَّ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرٍ وَابْنِ رَوَاحَةَ جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنَا انْظُرُ مِنْ صَائِرِ الْبَابِ، شَقِّ الْبَابِ، فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ أَنْ يَنْهَاهُنَّ فَذَهَبَ، ثُمَّ أَتَاهُ الثَّانِيَةَ فَأَخْبَرَهُ أَنَّهُنَّ لَمْ يُطِعْنَهُ فَقَالَ: انْهَهُنَّ، فَأَتَاهُ الثَّالِثَةَ فَقَالَ: وَاللهِ لَقَدْ غَلَبْنَنَا يَا رَسُولَ اللهِ ﷺ، فَزَعَمَتْ أَنَّهُ قَالَ: فَاحْثُ فِى أَفْوَاهِهِنَّ التُّرَابَ.

629. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) received news of Ibn Haritha, Ja'far and Ibn Rawaha's deaths he sat down and appeared melancholy, and I looked at him through a crack in the door. A man came and informed him about the weeping of the women of Ja'far. The Prophet (Prayers & peace be upon him) ordered him to forbid them. The man went back and then returned saying that he had conveyed the order but they had ignored him. The Prophet (Prayers & peace be upon him) said: 'Forbid them.' So he went back again and returned for a third time saying: 'O Messenger of God! By God they would not listen at all.' The Messenger of God ordered him to go and put dust in their mouths."

٦٣٠ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: مَاتَ ابْنٌ لأَبِى طَلْحَةَ، وَأَبُو طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ مَاتَ، هَيَّأَتْ شَيْئًا، وَنَحَّتْهُ فِى جَانِبِ الْبَيْتِ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ: كَيْفَ الْغُلَامُ؟ قَالَتْ: قَدْ هَدَأَتْ نَفْسُهُ وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ، فَبَاتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ، فَصَلَّى مَعَ النَّبِىِّ ﷺ ثُمَّ أَخْبَرَهُ بِمَا كَانَ مِنْهُمَا، فَقَالَ رَسُولُ اللهِ ﷺ: لَعَلَّ اللهَ تَعَالَى أَنْ يُبَارِكَ لَكُمَا فِى لَيْلَتِكُمَا، قَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ لَهُ تِسْعَةَ أَوْلَادٍ كُلُّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ.

630. It was related that Anas Ibn Malik said: "One of Abu Talha's sons was taken ill and died while Abu Talha was not at home. His wife washed and shrouded him and laid him somewhere in the house. When Abu Talha came home he asked: 'How is the boy now?' She replied: 'The child is quiet and I hope he is in peace.' Abu Talha supposed she had told him the truth so he passed the night and in the morning he bathed and got ready to go out, then she told him his son had died. Abu Tal-

ha offered the prayer with The Prophet (Prayers & peace be upon him) and told him what had happened. The Messenger of God said: 'May God bestow His blessings on you for your night'." Sufyan said: "One of the Ansar said: 'They had nine sons and all of them recited the Qur'an by heart'."

٦٣١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْنَا مَعَ النَّبِيِّ ﷺ علـى أَبِي سَيْفٍ الْقَيْنِ وَكَانَ ظِئْرًا لإِبْرَاهِيمَ، فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفَانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: وَأَنْتَ يَا رَسُولَ اللهِ، فَقَالَ: يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ، ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ: إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يُرْضِي رَبَّنَا، وَإِنَّا لِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ.

631. It was related that Anas Ibn Malik said: "We went with the Messenger of God to the blacksmith Abu Saif who was the husband of the wet-nurse of Ibrahim. The Messenger of God took Ibrahim and kissed him and smelt him and later on we entered the house of Abu Saif when Ibrahim was drawing his last few breaths, the Messenger of God's eyes were beginning to shed tears and Abd Al Rahman Ibn Auf said: 'O Messenger of God, even you are weeping!' He said: 'O Ibn Auf this is mercy.' And he wept some more and said: 'The eyes are filled with tears and the heart is grieved, but we will not say anything which displeases our Lord. O Ibrahim! We are grieved by your departure'."

٦٣٢ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللهِ بْنِ

مَسْعُود، فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِى غَاشِيَةِ أَهْلِه، فَقَالَ: قَدْ قَضَى؟ قَالُوا: لاَ يَا رَسُولَ اللهِ، فَبَكَى النَّبِىُّ ﷺ فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِىِّ ﷺ بَكَوْا. فَقَالَ: أَلا تَسْمَعُونَ إِنَّ اللهَ لا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا، وَأَشَارَ إِلَى لِسَانِهِ، أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ.

632. It was related that Abd Allah Ibn Umar said: "Sa'd Ibn Ubada was taken ill and The Prophet (Prayers & peace be upon him) together with Abd al Rahman Ibn Auf, Sa'd Ibn Abi Waqqas and Abd Allah Ibn Mas'ud went to visit him to enquire of his health. When he arrived there he found him in the midst of his family and he asked: 'Has he died?' They said: 'No, O Messenger of God.' The Prophet (Prayers & peace be upon him) wept and when the people saw the Messenger of God weeping they all wept. He said: 'Listen. God does not mete out punishment for the tears you shed or for the grief you feel in your hearts, but he punishes or grants His mercy on account of this." And he pointed to his tongue and said: 'The deceased is punished for the lamentations that his family makes over him'."

٦٣٣ - عَنْ أُمِّ عَطِيَّةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِىُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لاَ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرُ خَمْسٍ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلاَءِ، وَابْنَةُ أَبِى سَبْرَةَ، امْرَأَةُ مُعَاذٍ، وَامْرَأَتَانِ، أَوِ ابْنَةُ أَبِى سَبْرَةَ وَامْرَأَةُ مُعَاذٍ وَامْرَأَةٌ أُخْرَى.

633. It was related that Umm Atiyya said: "When one of us gave the pledge of allegiance to The Prophet (Prayers & peace be upon him) one of its conditions was that we would not utter lamentations, but it was not kept except by five women and they are Umm Sulaim, Umm Al Ala', the daughter of Ali Sabra,

and two other women, or the daughter of Abi Sabra and the wife of Mu'adh and another woman."

٦٣٤ - عَنْ عامـرِ بْنِ رَبيعَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِذَا رَأَى أَحَدُكُمْ جَنَازَةً فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يَخْلُفَهَا أَوْ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ.

634. It was related that Amir Ibn Rabi'a said that The Prophet (Prayers & peace be upon him) said: "If any of you see a funeral procession and you are not joining it, then you should stand and remain standing until you are behind it or it leaves you behind, or until the casket is put down before it goes on ahead of you."

٦٣٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّهُ أَخَذَ بِيَدِ مَرْوَانَ وَهُمَا فِى جَنَازَةٍ فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِىَ اللهُ عَنْهُ فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ فَوَاللهِ لَقَدْ عَلِمَ هذَا أَنَّ النَّبِىَّ ﷺ نَهَانَا عَنْ ذلِكَ، فَقَالَ أَبُو هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: صَدَقَ.

635. It was related that Sa'id Al Maqqburi said that his father said: "As we were accompanying a funeral procession Abu Huraira took hold of Marwan's hand and they sat down before the casket was put down. Then Abu Sa'id came and seized Marwan's hand and said: 'Get up, by God! You know that The Prophet (Prayers & peace be upon him) forbade us from doing that.' Abu Huraira said: 'He has spoken truly'."

٦٣٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جَنَازَةٌ، فَقَامَ لَهَا النَّبِىُّ ﷺ وَقُمْنَا، فَقُلْنَا: يَا رَسُولَ اللهِ إِنَّهَا جَنَازَةُ يَهُودِىٍّ، فَقَالَ: إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا.

636. It was related that Jabir Ibn Abd Allah said: "When a funeral procession passed in front of us The Prophet (Prayers & peace be upon him) stood up and we stood too. We said: 'O

Messenger of God! This is a funeral procession for a Jew.' He said: 'Whenever you see a funeral procession you should stand up'."

٦٣٧ - عَنْ أَبِى سَعِيـــدٍ الخُدرِىِّ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: إذَا وُضِعَتِ الجَنَازَةُ واحتَمَلَهَا الرِّجَـــالُ على أعنَاقِهِم، فَإنْ كَانَتْ صَالِحَةً قَلَتْ: قَدِّمُونِى، وَإنْ كَانَتْ غَيْرَ صَالِحَةٍ قَـــــالَتْ: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَىْءٍ إلاَّ الإنْسَانَ وَلَوْ سَمِعَهُ صَعِقَ.

637. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "When the corpse is put in the casket and the men lift it up upon their shoulders, if the deceased was righteous it will say: 'Take me quickly.' And if it was unrighteous it will say: 'Woe is me! Where are they taking me.' Everything hears its voice but mankind, and if he were to hear it he would lose consciousness."

٦٣٨ - عَنْ أَبِـى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ الـنَّبِىِّ ﷺ قَالَ: أَسْرِعُوا بِالجَنَازَةِ فَإنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إلَيْهِ، وَإنْ تَكُ سِوَى ذلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ.

638. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Make haste with the corpse for if it was righteous you will expedite its good, and if it was other than that then you will avoid incurring sin upon yourselves."

٦٣٩- عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: أَنَّهُ قِيلَ لَهُ إنَّ أَبَا هُرَيْرَةَ يَقُولُ: مَنْ تَبِـعَ جَنَازَةً فَلَهُ قِيــرَاطٌ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا، فَصَدَّقَتْ عَــائِشَةُ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُمَا، وَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ، فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَّطْنَا فِى قَرَارِيطَ كَثِيرَةٍ.

639. It was related that Ibn Umar was informed that Abu Huraira said: "Those who accompany the funeral procession will gain a reward equivalent to one Qirat." Ibn Umar said: "Abu Huraira exaggerates." Aisha confirmed Abu Huraira's saying and said: "I heard the Messenger of God relate the same." Ibn Umar said: "We have missed many Qirats."

٦٤٠ - عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي ماتَ فيهِ: لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، قَالَتْ: لَوْلاَ ذَلِكَ لأَبْرَزُوا قَبْرَهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا.

640. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) was gravely ill he said: 'God cursed the Jews and the Christians because they made the graves into places of prayer.' Aisha added: 'Had it not been for that the Prophet's grave would have been designated as a prominent place, but I fear it may be taken as a place of prayer'."

٦٤١ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ علـى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا وَسَطَهَا.

641. It was related that Samura Ibn Jundab said: "I offered the funeral prayer behind The Prophet (Prayers & peace be upon him) for a woman who had died in childbirth and he stood beside the middle of the casket."

٦٤٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ صَلَّى علـى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ، قَالَ: لِيَعْلَمُوا أَنَّهَا سُنَّةٌ.

642. It was related that Ibn Abbas offered the funeral prayer and recited Al Fatihah and said: "Know that its recitation is the

tradition of The Prophet (Prayers & peace be upon him) Mohammed."

٦٤٣ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَأَقْعَدَاهُ، فَيَقُولاَنِ لَهُ: مَا كُنْتَ تَقُولُ فِي هذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ، فَيُقَالُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، قَالَ النَّبِيُّ ﷺ: فَيَرَاهُمَا جَمِيعًا، وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيَقُولُ: لاَ أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيُقَالُ: لاَ دَرَيْتَ وَلاَ تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلاَّ الثَّقَلَيْنِ.

643. It was related that Anas Ibn Malik said that The Prophet (Prayers & peace be upon him) said: "When a human being is laid in his grave and his companions walk away he even hears their footsteps, then two angels come to him and make him sit up and they ask: 'What do you say about Mohammed?' He will say: "I bear witness that he is the Messenger of God and His servant.' Then it will be said to him: 'Look at your place in the Fire. God has given you a place in Paradise in its stead'." The Prophet (Prayers & peace be upon him) added: "The deceased will see both his places, but an unbeliever or hypocrite will say to the angels: 'I do not know, but I used to say what the people said.' It will be said to him: 'Neither did you know nor did you heed the guidance.' Then he will be struck between his ears with an iron mallet and he will cry out and his cry will be heard by anything that comes near him except mankind and Jinn."

٦٤٤- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى، فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أَرْسَلْتَنِى إِلَى عَبْدٍ لاَ يُرِيدُ الْمَوْتَ، فَرَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ، قَالَ: أَىْ رَبِّ ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، فَسَأَلَ اللَّهَ تَعَالَى أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَلَوْ كُنْتُ ثَمَّ، لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الأَحْمَرِ.

644. It was related that Abu Huraira said: "The angel of death was sent to Moses and when he approached him Moses struck him violently putting out one of his eyes. The angel went back to his Lord and said: 'You have sent me to a servant who does not want to die.' God restored his eye and said: 'Go back and tell him to put his hand upon the back of an ox and he will be permitted to live for as many years as there are hairs under his hand.' Then Moses asked: 'O my Lord! What will be after that?' He said: 'Death will come to you.' He said: 'Let it be now.' He asked God to bring him to within a stone's throw of the Sacred Land. The Messenger of God said: "If I was there I would show you the grave of Moses on the wayside close to the red hillock of sand."

٦٤٥- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِى ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: أَيُّهُمْ أَكْثَرُ أَخْذاً لِلْقُرْآنِ، فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِى اللَّحْدِ، وَقَالَ: أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ، وَأَمَرَ بِدَفْنِهِمْ فِى دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلِّ عَلَيْهِمْ.

645. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to gather the martyrs each two together in one piece of cloth and then he asked:

Which one knew more of the Qur'an?' When one of them was pointed out to him he used to bury that one first and say: 'I will be a witness for them on the Day of Resurrection.' He ordered them to be buried unwashed and bloodstained nor did he offer a funeral prayer for them."

٦٤٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى على أَهْلِ أُحُد صَلاَتَهُ عَلى الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وإِنِّي واللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مفَاتِيحَ خزَائِنِ الأَرْضِ أَوْ مفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا.

646. It was related that Uqba Ibn Amir said: "The Prophet (Prayers & peace be upon him) went out one day and offered the funeral prayer for the martyrs of Uhud and then ascended the pulpit and said: 'I will pave the way for you as your predecessor and I will be a witness for you. By God! I have just seen my Heavenly Fountain and I have been given the keys of the treasures of heaven and earth.' By God! I do not fear that you will take others in worship besides God after I die, but I do fear that you will fight each other for the things of this life."

٦٤٧- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مع النَّبِيِّ ﷺ فِي رَهْطٍ قِبَلَ ابْنِ صَيَّاد حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ لابْنِ صَيَّادٍ: تَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَفَضَهُ وَقَالَ: آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ، فَقَالَ لَهُ: مَاذَا تَرَى؟ قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ النَّبِيُّ ﷺ: خُلِّطَ عَلَيْكَ الأَمْرُ،

ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: إِنِّي قَدْ خَبَأْتُ لَكَ خَبْأً، فَقَالَ لَهُ ابْنُ صَيَّادٍ: هُوَ الدُّخُ، فَقَالَ: اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ، فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ، فَقَالَ النَّبِيُّ ﷺ: إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ، قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئاً، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَآهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لاِبْنِ صَيَّادٍ: يَا صَافِ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هذَا مُحَمَّدٌ، فَثَارَ ابْنُ صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: لَوْ تَرَكَتْهُ بَيَّنَ.

647. It was related that Abd Allah Ibn Umar said: "Umar accompanied The Prophet (Prayers & peace be upon him) along with a group of people going to Ibn Sayyad until they found him playing with some boys near the hillocks of Bani Mughala. Ibn Sayyad had almost attained his puberty at that time and he did not notice them until The Prophet (Prayers & peace be upon him) patted him with his hand and asked him: 'Do you bear witness that I am the Messenger of God?' Ibn Sayyad looked at him and replied: 'I bear witness that you are the Messenger of illiterates.' Then he asked The Prophet (Prayers & peace be upon him): 'Do you bear witness that I am the Messenger of God?' The Prophet (Prayers & peace be upon him) refuted him and said: 'I believe in God and His Messengers.' Then he said: 'What do you think?' Ibn Sayyad answered: 'Both the honest and the liars come to me.' The Prophet (Prayers & peace be upon him) said: 'You are confused in this matter.' And he added: 'Can you tell me what I have in my mind?' Ibn Sayyad replied: 'It is smoke.' The Prophet (Prayers & peace be upon him) said: 'Desist, and

know your place.' At that Umar said: 'O Messenger of God! Let me strike his neck.' The Prophet (Prayers & peace be upon him) replied: 'If he is that one, then you could not overpower him, and if he is not then there is no good for you in killing him.' Ibn Umar added: 'A while later the Messenger of God and Ubayy Ibn Ka'b went again to the date palm trees where Ibn Sayyad resided. The Prophet (Prayers & peace be upon him) wanted to hear what Ibn Sayyad was saying before Ibn Sayyad saw him, and The Prophet (Prayers & peace be upon him) found him lying there murmuring from beneath a velvet sheet. Ibn Sayyad's mother saw the Messenger of God as he stood behind the trunk of the date palm. She called to Ibn Sayyad: 'O Saf!' The name of Ibn Sayyad. 'Mohammed is here.' And at that Ibn Sayyad stood up. The Prophet (Prayers & peace be upon him) said: 'Had it not been for this woman's interference Ibn Sayyad would have disclosed his true purpose'."

٦٤٨- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمْ، فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ ﷺ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

648. It was related that Anas said: "A Jewish youth used to serve The Prophet (Prayers & peace be upon him) until he became very ill. So The Prophet (Prayers & peace be upon him) went to visit him, he sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting with them, and he told his son to obey Abu Al Qasim and the boy embraced Islam. The Prophet (Prayers & peace be upon him)

emerged and said: 'All praise be to God Who has saved this boy from the Fire'."

٦٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ يُولَدُ علي الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ﴾.

649. It was related that Abu Huraira said that the Messenger of God said: "Every child is born a Muslim but his parents convert him to Judaism, Christianity or Maganism, just as the animals bring forth perfect offspring, do you see any imperfections?' Then Abu Huraira recited the verses: 'So set yourself steadfast to the Religion on a True Path. The instinctive Religion which God has created in mankind. There is no alteration in God's creation. This is the right Religion, but most of the people do not know'." (Surah 30 verse 30)

٦٥٠- عَنْ الْمُسَيَّبِ بْنِ حَزْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي طَالِبٍ: يَا عَمِّ قُلْ: لا إِلَهَ إِلاَّ اللَّهُ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ، فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿مَا كَانَ لِلنَّبِيِّ﴾ الآيَة.

650. It was related that Sa'id Ibn Al Musaiyab said that his father said: "When Abu Talib was about to die the Messenger of God went to him and found Abu Jahl Ibn Hisham and Abd

Allah Ibn Abi Umaiya Ibn Al Mughira at his side. The Messenger of God said to Abu Talib: 'O my uncle! Say there is no god but God. and I shall bear witness to this for you before God.' Abu Jahl and Abd Allah Ibn Abi Umaiya said: 'O Abu Talib! Would you abandon the creed of Abd al Muttalib?' The Messenger of God repeatedly urged Abu Talib to say it and every time they repeated their words until Abu Talib spoke his last words saying that he would hold to the creed of Abd al Muttalib and refused to say that there is no god but God. Then the Messenger of God said: 'I will continue to seek God's forgiveness for you unless I am forbidden.' So the verse concerning him was revealed: 'It is not fitting for The Prophet (Prayers & peace be upon him) and the believers to ask for forgiveness for the unbelievers, even though they be near of kin, after it has become clear to them that those are the inhabitants of Hell'." (Surah 9 verse 113)

٦٥١- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخصَرَةٌ فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟ قَالَ: أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ، ثُمَّ قَرَأَ ﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴾ الآيَة.

651. It was related that Ali said: "We were in Baqi-l-Gharqad accompanying a funeral procession and The Prophet (Prayers & peace be upon him) came to us and sat down and we sat around him. He held a small stick in his hand and began to

scrape the ground with it, then he said: 'All of you and all created souls have a place in Paradise or Hell assigned for them and it is decreed for each of you whether you will be blessed or wretched.' A man said: 'O Messenger of God! Then should we not rely upon what is decreed for us and ignore our deeds as whoever is blessed will do the deeds of the blessed and whoever is wretched will commit the deeds of the wretched?' The Prophet (Prayers & peace be upon him) said: 'The good deeds are facilitated for the blessed and the evil deeds are facilitated for the wretched.' Then he recited the verses: 'So he who gives and is Godfearing, and believes in that which is best, We shall facilitate for him the easy way....'." (Surah 92 verses 5-7)

٦٥٢- عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِباً مُتَعَمِّداً فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهَا فِي نَارِ جَهَنَّمَ.

652. It was related that Thabit Ibn Al-Dahhak said that The Prophet (Prayers & peace be upon him) said: "Whoever intentionally swears an oath by a religion other than Islam then he is what he has sworn to. And whoever kills himself with a piece of iron will be punished with that same piece of iron in the Fire."

٦٥٣- عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَانَ بِرَجُلٍ جِرَاحٌ فَقَتَلَ نَفْسَهُ فَقَالَ اللَّهُ تَعَالَى: بَدَرَنِي عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الجَنَّةَ.

653. It was related that Jundob said that The Prophet (Prayers & peace be upon him) said: "A man was wounded and he killed himself and so God said: 'My servant has hurried his death upon himself, so Paradise is forbidden for him'."

٦٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعَنُ نَفْسَهُ يَطْعَنُهَا فِي النَّارِ.

654. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever kills himself by throttling shall throttle himself forever in the Fire and whoever kills himself by stabbing shall stab himself forever in the Fire."

٦٥٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: وَجَبَتْ، ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ: وَجَبَتْ، فَقَالَ عُمَرُ بْنُ الخَطَّابِ: مَا وَجَبَتْ؟ قَالَ: هذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ.

655. It was related that Anas said: "A funeral procession passed by and the people praised the deceased, The Prophet (Prayers & peace be upon him) said: 'It has been accepted for him.' Then another funeral passed by and the people spoke badly of the deceased, The Prophet (Prayers & peace be upon him) said: 'It has been accepted for him.' Umar Ibn Al Khattab asked the Messenger of God: 'What has been accepted?' He replied: 'You praised, so he has been accepted for Paradise, and you spoke badly, so he has been accepted for Hell. You people are God's witnesses on the earth."

٦٥٦ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللهُ الجَنَّةَ، فَقُلْنَا: وَثَلاثَةٌ؟ قَالَ: وَثَلاثَةٌ، فَقُلْنَا: وَاثْنَانِ؟ قَالَ: وَاثْنَانِ، ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

656. It was related that Umar Ibn Al Khattab said that The Prophet (Prayers & peace be upon him) said: "If four people bear wit-

ness to the piety of a Muslim, God will grant him Paradise." We asked: "And what if three persons bear witness to his piety?" He replied: "Even three." Then we asked: "What if two?" He replied: "Even two." We did not ask him regarding only one."

٦٥٧ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أُقْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ فَذلِكَ قَوْلُهُ ﴿يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾.

657. It was related that Al Bara' Ibn Azib said that The Prophet (Prayers & peace be upon him) said: "When a believer is made to sit up in his grave he will be questioned and he will bear witness that there is no god but God and that Mohammed is the Messenger of God. As God said in the Qur'an: 'God makes the believers hold firm to the Truth...' (Surah 14 verse 27)

٦٥٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اطَّلَعَ النَّبِيُّ ﷺ على أهْلِ الْقَلِيبِ فَقَالَ: وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا، فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتًا! فَقَالَ: مـا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلَكِنْ لاَ يُجِيبُونَ.

658. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) was shown the people of the well and he said: 'Did you find your Lord's promise to be true.' It was said to him: 'Are you speaking to the dead?' He replied: 'They can hear better than you but they cannot answer'."

٦٥٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ إِنَّهُمْ لَيَعْلَمُونَ الآنَ أَنَّ ما كُنْتُ أَقُولُ حَقٌّ، وَقَدْ قالَ اللهُ تَعَالَى: ﴿فَإِنَّكَ لا تُسْمِعُ الْمَوْتَى﴾.

659. It was related that Aisha said: "Most surely The Prophet (Prayers & peace be upon him) did not say other than: 'Now they know what I was saying was the truth.' And God Almighty has said: 'Certainly you cannot make the dead to hear...'." (Surah 27 verse 80)

٦٦٠ - عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا قَالَتْ: قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِى يَفْتَتِنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً.

660. It was related that Asma Bint Abi Bakr said: "The Messenger of God stood up once to deliver a speech and he mentioned the trials which people will undergo in the grave. When he mentioned them, the Muslims began to cry out loud."

٦٦١ - عَنْ أَبِى أَيُّوبَ رَضِىَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِىُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ: يَهُودُ تُعَذَّبُ فِى قُبُورِهَا.

661. It was related that Abi Aiyub said: "The Prophet (Prayers & peace be upon him) went out just as the sun was setting and heard a voice, then he said: 'Jews are being punished in their graves'."

٦٦٢ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ يَدْعُو: اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

662. It was related that Abu Huraira said: "The Messenger of God used to invoke: 'I seek refuge in You from the torture of the grave, and from the torture of the Fire and from the trials of life and death and from trials of the anti-Christ'."

٦٦٣ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِىِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ: هذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ يَوْمَ الْقِيَامَةِ.

663. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "When any of you dies, he will be shown his place in the morning and evening. If he is of the people of Paradise, then he is among the people of Paradise, and if he is from the people of the Fire, then he is among the people of the Fire. Then it will be said: 'This is your place until God raises you on the Day of Judgment'."

٦٦٤ - عَنِ الْبَرَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا تُوُفِّىَ إِبْرَاهِيمُ قَالَ رَسُولُ اللهِ ﷺ: إِنَّ لَهُ مُرْضِعًا فِى الْجَنَّةِ.

664. It was related that Al Bara' said: "When Ibrahim, peace be upon him, died, the Messenger of God said: 'There is a wet-nurse for him in Paradise'."

٦٦٥ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِىُّ ﷺ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ: اللهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ.

665. It was related that Ibn Abbas said: "The Messenger of God was questioned about the children of the pagans and he replied: 'God, since He created them, He is well aware of what they were going to do'."

٦٦٦ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ إِذَا صَلَّى صَلاَةَ الصُّبْحِ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا؟ فَإِنْ رَأَى أَحَدٌ قَصَّهَا فَيَقُولُ: مَا شَاءَ اللهُ، فَسَأَلَنَا يَوْمًا فَقَالَ: هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا؟ فَقُلْنَا: لاَ، قَالَ: لَكِنِّى رَأَيْتُ

اللـيْلَةَ رَجُلَيْنِ أَتَيَانِى فَأَخَذَا بِيَدَىَّ فَأَخْرَجَانِى إلى الأرْضِ الْمُقَدَّسَة، فَإذَا رَجُلٌ جـالس ورَجُلٌ قَائِمٌ بِيَدِه كَلُّوبٌ مِنْ حَدِيد يُدْخِلُهُ فى شِدْقِه حَتَّى يَبْلُغَ قَفَاهُ ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذلكَ ويَلْتَئِمُ شِدْقُهُ هذَا فَيَعُودُ فَيَصْنَعُ مِثْلَهُ، قُلْتُ: مَا هذَا؟ قَـالاَ: انْطَلِقْ، فَانْطَلَقْنَا حَتَّى أَتَيْنَا على رَجُلٍ مُضْطَجِعٍ على قَفَاهُ ورَجُلٌ قَـائِمٌ على رَأْسِه بِفِهْرٍ أَوْ صَخْرَةٍ فَيَشْدَخُ بِه رَأْسَهُ فَإذَا ضَرَبَهُ تَدَهْدَهُ فَـانْطَلَقَ إلَيْه لِيَأْخُذَهُ فَلاَ يَرْجِعُ إلَى هَذَا حَتَّى يَلْتَئِمَ رَأْسُهُ وَعَادَ رَأْسُهُ كَمَا هُوَ فَعَادَ إلَيْه فَضَرَبَهُ، قُلْتُ: مَنْ هذَا؟ قَـالاَ: انْطَلِقْ، فَانْطَلَقْنَا إلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلاَهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا فَإذَا اقْتَرَبَ ارْتَفَعُوا حَتَّى كَـادَ أَنْ يَخْرُجُوا فَإذَا خَمَدَتْ رَجَعُوا فِيـهَا، وَفِيـهَا رِجَـالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هذَا؟ قَـالاَ: انْطَلِقْ، فَـانْطَلَقْنَا حَتَّى أَتَيْنَا على نَهَرٍ مِنْ دَمٍ فِيـه رَجُلٌ قَائِمٌ وَعَلَى وَسَطِ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْه حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذى فِى النَّهَرِ فَإذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلَ بِحَجَرٍ فِى فِيـه فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِى فِيه بِحَجَرٍ فَيَرْجِعُ كما كانَ، فَقُلْتُ: مَا هذَا؟ قَـالاَ: انْطَلِقْ، فَانْطَلَقْنَا حَتَّى انْتَهَيْنَا إلَى رَوْضَةٍ خَضْرَاءَ فِيـهَا شَجَرَةٌ عَظِيـمَةٌ، وَفِى أَصْلِهَا شَيْخٌ وَصِبْيَانٌ وَإذَا رَجُلٌ قَرِيـبٌ مِنَ الـشَّجَرَةِ بَيْنَ يَدَيْه نَارٌ يُوقِدُهَا فَصَعِدَا بِى فِـى الشَّجَرَةِ وَأَدْخَلاَنِى دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ، ثُمَّ أَخْرَجَانِى مِنْهَا فَصَعِدَا بِى الشَّجَرَةَ فَـأَدْخَلاَنِى دَارًا، هِىَ أَحْسَنُ وَأَفْضَلُ مِنْهَا، فِيـهَا رِجَـالٌ شُيُوخٌ وَشَبَابٌ، قُلْتُ: طَوَّفْتُمَانِى اللَّيْلَةَ فَأَخْبِرَانِى عَمَّا رَأَيْتُ. قَـالاَ: نَعَمْ، أَمَّا الَّذى رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بِالْكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَـاقَ فَيُصْنَعُ بِهِ إلَى يَوْمِ القِيَامَةِ، وَالَّذى رَأَيْتَهُ يُشْدَخُ رَأْسُهُ فَرَجُلٌ عَلَّمَهُ اللهُ القُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيـه بِالنَّهَارِ، يُفْعَلُ بِهِ إلَى يَوْمِ الْقِيَامَةِ وَالَّذى رَأَيْتَهُ فِـى الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالَّذى رَأَيْتَهُ فِـى النَّهَرِ آكِلُو الـرِّبَا، وَالشَّيْخُ فِـى أَصْلِ الشَّجَرَةِ إبْرَاهِيـمُ عَلَيْه السَّلامُ وَالـصِّبْيَانُ حَـوْلَهُ فَأَوْلاَدُ النَّاسِ، وَالَّذى يُوقِدُ النَّارَ مَـالِكٌ خَـازِنُ النَّارِ، وَالدَّارُ الأُولَى الَّتى دَخَلْتَ دَارُ عَـامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هذه الدَّارُ فَدَارُ الـشُّهَدَاءِ، وَأَنَا جِبْرِيلُ وَهَذَا مِيكَائِيلُ، فَـارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِى فَإذَا فَوْقِى مِثْلُ السَّحَابِ، قالاَ: ذَاكَ مَنْزِلُكَ، قُلْتُ: دَعَانِى أَدْخُلْ

مَنْزِلِى، قَالاَ: إِنَّكَ بَقِى لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ.

666. It was related that Samura Ibn Jundob said: "Whenever The Prophet (Prayers & peace be upon him) prayed he used to face us and say: 'Which of you saw a vision last night?' So if anyone had seen a vision he used to relate it, The Prophet (Prayers & peace be upon him) used to say: 'With God's blessing.' Once he asked if any of us had seen a vision. We said: 'No.' The Prophet (Prayers & peace be upon him) said: 'But I saw a vision last night that two men came and took me to the Sacred Land where there was a man sitting and another standing holding an iron hook in his hand, he put the hook inside the mouth of the seated man until it reached the back of his throat, and then he ripped off the corner of his mouth, and then he did the same thing with the other corner of his mouth. As soon as he had ripped the other corner he saw that the first corner had healed, he turned back to it and ripped it again. I said: 'What is this?' They told me let us go, and we went on together until we reached a man sleeping on his back, and another man standing at his head holding a stone or a rock crushing his head with it. Every time he struck him the stone rolled off, and the man ran to pick it up but he did not return to the other man until his head had healed and was restored to its former state. The man returned and crushed him. I said: 'Who is this?' They said: let us go, so we went on together until we reached a hole like the opening of an oven; narrow at its top and wide at its base, a fire was lit beneath it. Every time the flames rose up the people were raised to the point that they nearly got out of it, and every time the flames lessened, the people dropped down into it where they saw

naked men and women. I said: 'Who are they?' They told me let us go. So we went on together until we reached a river of blood with a man standing in the middle of it. Yazid and Wahab bin Garir related that Garir bin Hazim said: 'There was man on the riverbank with stones in front of him. Every time the man in the river tried to get out, the other one threw a stone at his mouth and forced him back, and he went on doing the same, every time the man tried to get out the other threw a stone at his mouth and forced him back. I said: 'What is this ?' They said let us go, so we went on together until we reached a green garden which had in it a massive tree, beneath it sat an old man and some children. Close to the tree was a man who was lighting a fire in front of himself. They took me up the tree and made me enter a house which was more beautiful than any house I had ever seen. There were in it old and young men, women and children. Then they took me out of the house and took me further up the tree and made me enter another house that was even better and more beautiful. There were in it old and young people. I said to them: 'You have taken me around all night, so explain to me what I have seen.' They said: Yes, the one whose mouth you saw being ripped, he is a liar who uttered nothing but lies, and the people related his lies and spread them all over the world. So he will suffer that until the Day of Resurrection. But the one whose head you saw being crushed is the one whom God had taught the Qur'an, but he ignored it and did not offer the night vigil and he did not conduct himself according to it by day, so he will suffer that until the Day of Resurrection. What you have seen in the hole, they are the adulterers. And what you saw in the river were those who

devoured usury. The old man you saw beneath the tree is Abraham (peace be upon him) and the children around him are the children of the people. And the one who was lighting the fire is Malik, the keeper of Hell. And the first house you went to is the house of all believers, and the second house is the house of the martyrs. I am Gabriel and this is Michael. So raise your head.' I raised my head and there was a cloud above me. They said: This is your abode.' I said: 'Let me enter my abode.' They said: 'You still have time to live in your life which you have not completed and when its it completed you be taken to your abode'."

٦٦٧ - عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَجُلاً قالَ لِلنَّبِيِّ ﷺ: إنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أجْرٌ إنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: نَعَمْ.

667. It was related that Aisha said: "A man said to The Prophet (Prayers & peace be upon him): 'My mother has died suddenly and I think if she had lived she would have given charity. So if I give charity for her will she get the reward?' The Prophet (Prayers & peace be upon him) answered: 'Yes'."

٦٦٨ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: إنْ كَانَ رَسُولُ اللهِ ﷺ لَيَتَعَذَّرُ فِي مَرَضِهِ: أَيْنَ أَنَا الْيَوْمَ، أَيْنَ أَنَا غَدًا، اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ، فَلَمَّا كَانَ يَوْمِي، قَبَضَهُ اللهُ تَعَالَى بَيْنَ سَحْرِي وَنَحْرِي، وَدُفِنَ فِي بَيْتِي.

668. It was related that Aisha said: "While the Messenger of God was suffering his last illness he repeatedly asked: 'Where am I today? Where will I be tomorrow?' In anticipation of Aisha's day. God Almighty took his soul when it was my day as he rested upon my chest and arms and he was buried in my room'."

٦٦٩ - عَنْ عَمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَهُوَ رَاضٍ عَنْ هَؤُلاَءِ النَّفَرِ السِّتَّةِ، فَسَمَّى السِّتَّةَ: فَسَمَّى: عُثْمَانَ، وَعَلِيًّا، وَطَلْحَةَ، وَالزُّبَيْرَ، وَعَبْدَالرَّحْمَنِ بْنَ عَوْفٍ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُمْ.

669. It was related that Umar Ibn Al-Khattab said: "I do not know of any one who deserves the Caliphate more than those with whom the Messenger of God was always pleased until he passed away. And whoever the people choose after me will become the Caliph and you must listen to him and obey him." He mentioned the names of Uthman, Ali, Talha, Al Zubair, Abd Al Rahman Ibn Auf and Sa'd Ibn Abi Waqqas.

٦٧٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.

670. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) said: 'Do not abuse the deceased for they have attained what they forwarded for themselves'."

٣١ - كتاب الزكاة

٦٧١ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا أنَّ النَّبِىَّ ﷺ بَعَثَ مُعَاذًا إلَى الْيَمَنِ فَقَالَ: ادْعُهُمْ إلَى شَهَادَةِ أنْ لاَ إلَهَ إلاَّ اللهُ، وأنِّى رَسُولُ اللهِ، فَإنْ هُمْ أطَاعُوا لذلكَ فَأعْلِمْهُمْ أنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ، فى كُلِّ يَوْمٍ ولَيْلَةٍ، فَإنْ هُمْ أطَاعُوا لذلكَ فَأعْلِمْهُمْ أنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فى أمْوَالِهِمْ، تُؤْخَذُ مِنْ أغْنِيَائِهِمْ، وَتُرَدُّ عَلَى فُقَرَائِهِمْ.

31. The Book of Zakat (Alms Giving)

671. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) sent Mu'adh to Yemen and said: "Call the people to bear witness that there is no god but God, and that I am the Messenger of God, and if they obey you then instruct them in the five compulsory prayers, and if they obey you then tell them that God has commanded them to pay Zakat from their property and that it is to be taken from the rich and given to the poor."

٦٧٢ - عَنْ أبِى أيُّوبَ رَضِىَ اللهُ عَنْهُ أنَّ رَجُلاً قالَ للنَّبِىِّ ﷺ: أخْبِرْنى بِعَمَلٍ يُدْخِلُنى الْجَنَّةَ، قَالَ: مَالَهُ؟ مَالَهُ؟ وقَالَ النَّبِىُّ ﷺ: أرَبٌ مَا لَهُ، تَعْبُدُ اللهَ وَلا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِى الزَّكَاةَ، وَتَصِلُ الرَّحِمَ.

672. It was related that Abu Aiyub said that a man asked The Prophet (Prayers & peace be upon him): "Tell me which deed

will enable me to enter Paradise?" They said: "What is wrong with him? What is wrong with him?" The Prophet (Prayers & peace be upon him) said: "He needs to ask." And The Prophet (Prayers & peace be upon him) added: "Worship God and do not ascribe partners to Him, establish prayer, pay Zakat and keep your blood relationships."

٦٧٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ أَعْرَابِيًا أَتَى النَّبِىَّ ﷺ فَقَالَ: دُلَّنِى عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ؟ قَالَ: تَعْبُدُ اللهَ وَلاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ المَكْتُوبَةَ، وَتُؤَدِّى الزَّكَاةَ المَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ، قَالَ: وَالَّذِى نَفْسِى بِيَدِهِ لاَ أَزِيدُ عَلَى هذَا، فَلَمَّا وَلَّى قَالَ النَّبِىُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ فَلْيَنْظُرْ إِلَى هذَا.

673. It was related that Abu Huraira said: "A Bedouin came to The Prophet (Prayers & peace be upon him) and said: "Tell me which deed will enable me to enter Paradise?' The Prophet (Prayers & peace be upon him) said: "Worship God and none other beside Him, establish the five obligatory prayers, pay Zakat and fast the month of Ramadan." The Bedouin said: "By Him in Whose hands is my soul I will do none other than that." When he left The Prophet (Prayers & peace be upon him) said: "Whoever wishes to see a man of Paradise may cast his sight upon this man."

٦٧٤ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا تُوُفِّىَ رَسُولُ اللهِ ﷺ وَكَانَ أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلهَ إِلاَّ اللهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّى مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ على اللهِ تَعَالَى، فَقَالَ: وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللهِ لَوْ مَنَعُونِى عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ على

مَنْعِهَا، قَالَ عُمَرُ: فَوَاللهِ مَا هُوَ إلاَّ أَنْ قَدْ شَرَحَ اللهُ صَدْرَ أَبِى بَكْرٍ لِلْقِتَال فَعَرَفْتُ أَنَّهُ الحَقُّ.

674. It was related that Abu Huraira said: "When the Messenger of God died and Abu Bakr became Caliph, some of the Arabs renegaded. Umar told Abu Bakr: 'How can you fight with them when the Messenger of God said: 'I have been commanded to fight the people until they say 'There is no god but God', and whoever says that will have his life and property spared by me except if he breaks the law, and his reckoning will be with God'.' Abu Bakr said: 'By God! I will fight those who reverse the prayer with the Zakat, the Zakat is the obligatory right to be taken from their property. By God! If they refuse to give as much as a she-kid as they used to do during the lifetime of the Messenger of God, I will fight them for their refusal.' Then Umar said: 'By God, it was nothing, but God guided Abu Bakr to fight, and I came to realise that he was correct'."

٦٧٥ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: تَأْتِى الإبلُ على صَاحِبِهَا عَلَى خَيْرِ مَاكَانَتْ، إذَا هُوَ لَمْ يُعْطِ فِيهَا حقَّهَا تَطَأُهُ بأخفَافِهَا، وتَأْتِى الْغَنَمُ على صَاحِبِهَا على خَيْرِ ما كَانَتْ إذَا لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَأُهُ بأظْلافِهَا، وتَنْطَحُهُ بِقُرُونِهَا، قَالَ: وَمِنْ حَقِّهَا أنْ تُحْلَبَ على الْمَاءِ، قـالَ: وَلاَ يَأْتِى أَحدُكُم يومَ الْقِيَامة بشَاة يَحْمِلُهَا عَلَى رَقَبَته لهَا يُعَارٌ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لاَ أَمْلِكُ لَكَ مِنَ الله شَيْئًا قَدْ بَلَّغْتُ، وَلاَ يَأْتِى بِبَعِيرٍ يَحْمِلُهُ عَلى رَقَبَتِهِ لَهُ رُغَاءٌ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لاَ أَمْلِكُ لَكَ مِنَ الله شَيْئًا قَدْ بَلَّغْتُ.

675. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The camels will return to their owners in better form than they ever were in the life, and if he has not paid Zakat on them, they will crush him under their

feet, and likewise, the sheep will return to their owners in better form than they ever were in the life, and if he has not paid Zakat on them, they will crush him under their hooves and butt him with their horns." The Prophet (Prayers & peace be upon him) also said: "It is their right to be milked while water is offered in front of them." The Prophet (Prayers & peace be upon him) added: "I do not want any of you to come to me on the Day of Judgment carrying a bleating sheep upon his neck, and then say to me: 'O Mohammed!' For I will say: 'I am unable to help you, as I conveyed the Message of God to you.' Likewise I do not want any of you to come to me carrying a grunting camel upon his neck, and then say to me: 'O Mohammed!' For I will say: 'I am unable to help you, as I conveyed the Message of God to you'."

٦٧٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ آتَاهُ اللهُ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ، يَعْنِي بِشِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلاَ: ﴿وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ﴾ الآية.

676. It was related that Abu Huraira said that the Messenger of God said: "Whoever God makes wealthy and he does not pay Zakat on his wealth, on the Day of Judgment his wealth become like a bald headed venomous serpent with two black patches over the eyes. The serpent will tighten around his neck and bite his cheeks saying: 'I am your wealth, I am your treasure." Then The Prophet (Prayers & peace be upon him) recited the verses: "Those who are niggardly with the bounty God has given them should not reckon that it is better for them, but it is evil for them, on the Day of Resurrection they

shall have hung around their necks that which they were niggardly with, and to God belongs the inheritance of the heavens and the earth, and God is well aware of what you do.' (Surah 3 verse 180)

٦٧٧ - عَنْ أَبِى سَعِيدِ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَيْس فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَة، وَلَيْس فِيمَا دُونَ خَمْس ذَوْدٍ صَدَقَةٌ، وَلَيْس فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ.

677. It was related that Abi Sa'id Al-Khudari said that the Messenger of God said: "No Zakat is due on property which amounts to less than five Uqiyas, and no Zakat is due on less than five camels, and no Zakat is due on less than five Wasqs."

٦٧٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَقْبَلُ اللهُ إلاَّ الطَّيِّبَ، فَإنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِه، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّى أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الجَبَلِ.

678. It was related that Abu Huraira said that the Messenger of God said: "If any of you give in charity the equivalent of one date out of money which you earned honestly. God will take it into His right hand and increase its reward for the one who gives it, in the same way as you raise a young foal, until it increases to the size of a mountain."

٦٧٩ - عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: تَصَدَّقُوا فَإِنَّهُ يَأْتِى عَلَيْكُمْ زَمَانٌ يَمْشِى الرَّجُلُ بِصَدَقَتِه فَلاَ يَجِدُ مَنْ يَقْبَلُهَا، يَقُول الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا فَأَمَّا الْيَوْمَ فَلاَ حَاجَةَ لِى بِهَا.

679. It was related that Hiritha bin Wahab said: "I heard The Prophet (Prayers & peace be upon him) saying: '0 people!

Give charity for a time is approaching when a person will seek to give in charity and will not find anyone to accept it, and any who are offered it will say, "If you had offered it yesterday, I would have taken it, but today I have no need of it'."

٦٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ لاَ أَرَبَ لِي.

680. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The Hour will not come before wealth increases among the people to the point that the wealthy person will worry because he cannot find a needy person to take his charity. And even if he offers it to anyone such a one would reply: 'I have no need of it'."

٦٨١ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجَاءَهُ رَجُلاَنِ أَحَدُهُمَا يَشْكُو الْعَيْلَةَ وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِ ﷺ: أَمَّا قَطْعُ السَّبِيلِ فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ فَإِنَّ السَّاعَةَ لا تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مَالاً؟ فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلا يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ.

681. It was related that 'Adi Ibn Hatim said: "While I was sitting with the Messenger of God, two people approached him, one of them complained of poverty and the other complained about the prevalence of theft. The Messenger of God said:

'As for theft and waylaying, a time is approaching when caravans will go to Makkah unguarded. And as for poverty, the Hour will not come until a person will seek to give in charity and will not find anyone to accept it. And each one of you will stand before God and there will be neither a curtain nor an interpreter between him and God, and God will ask him: 'Did not I give you wealth?' He will answer: 'Yes.' Then God will ask: 'Did I not send a Messenger to you?' And again he will answer 'Yes'. Then he will look to his right and he will see nothing but the Fire, and then he will look to his left and will see nothing but the Fire. And so you should all save yourselves from the Fire by giving even half of a date in charity. And if you do not have even half a date, then be charitable by saying a kind word to someone'."

٦٨٢ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَيَأتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ.

682. It was related that Abi Musa said that The Prophet (Prayers & peace be upon him) said: "The time is approaching when a person will seek to give gold as Zakat and will find no one willing to accept it, and one man will be the guardian of forty women due to the scarcity of men and plentitude of women."

٦٨٣ - عَنْ أَبِى مَسْعُودٍ الأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيُحَامِلُ فَيُصِيبُ الْمُدَّ، وَإِنَّ لِبَعْضِهِمِ الْيَوْمَ لَه مَائَةَ أَلْفٍ.

683. It was related that Abu Mas'ud Al Ansari said: "Whenever the Messenger of God commanded us to give charity, we would go to the marketplace and toil as porters to earn a measure of grain and then give it as charity, and now some of us have one hundred thousand."

٦٨٤ - عَنْ عائشةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخلَت امْرَأَةٌ معَهَا ابْنَتَان لَهَا تَسْأَلُ فَلَمْ تَجِدْ عِنْدى شَيْئًا غَيْرَ تَمرَةٍ فَأعْطَيْتُهَا إيَّاهَا فَقَسَّمَتْهَا بينَ ابْنَتَيْهَا ولَمْ تَأْكُلْ مِنْهَا، ثُمَّ قامَتْ فَخرَجَتْ فَدَخلَ النَّبِىُّ ﷺ عَلَيْنَا فأخْبَرْتُهُ فقَالَ النَّبِىُّ ﷺ: مَنِ ابْتُلِىَ مِنْ هَذهِ البَنَاتِ بِشَىْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

684. It was related that Aisha said: "A lady and her two daughters approached me asking for charity, but I had nothing with me except one date which I gave her and she divided it between her daughters and did not eat anything herself. Then she got up and went away. The Prophet (Prayers & peace be upon him) came in and I told him what had happened, he said: 'Whoever is given daughters and treats them kindly then they will be as a shield for him from the Fire'."

٦٨٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: جَاء رَجُلٌ إِلَى النَّبِىِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ: أَىُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا وَقَدْ كَانَ لِفُلاَنٍ.

685. It was related that Abu Huraira said: "A man came to The Prophet (Prayers & peace be upon him) and asked: 'O Messenger of God! Which charity will earn the better reward?' He replied: 'The charity you perform when you are healthy, niggardly and fear poverty and wish to become wealthy. Do not

put it off until death approaches and then say: 'Give something to so and so and something to so and so.' It will be too late'."

٦٨٦ - عَنْ عـائِشَةَ رَضِيَ اللهُ عَنْهَا أنَّ بَعْضَ أزْوَاجِ الـنَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أيُّنَا أَسْرَعُ بِكَ لَحُوقًا؟ قـالَ: أطْوَلُكُنَّ يَدًا، فَأخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ سَوْدَةُ أطْوَلَهُنَّ يَدًا فَعَلِمْنَا بَعْدُ أنَّمَا كَانَتْ طُولَ يَدِهَا الـصَّدَقَةُ، وَكَانَتْ أسْرَعَنَا لُحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

686. It was related that Aisha said: "Some of the Prophet's wives asked him: 'Which of us will be the first to follow you?' He said: ' The one who has the longest hand.' So they began to measure their hands with a stick and Sauda had the longest hand. We later realised that a long hand meant giving in charity, and she was the first to follow The Prophet (Prayers & peace be upon him) because she loved to give charity."

٦٨٧ - عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: قَالَ رَجُلٌ: لأتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ، فَقَالَ: الـلَّهُمَّ لَكَ الحَمْدُ، لأتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ الـلَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: الـلَّهُمَّ لَكَ الحَمْدُ عَلَى زَانِيَةٍ، لأتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ، فَقَالَ: اللَّهُمَّ لَكَ الحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، فَأُتِيَ فَقِيلَ لَهُ: أمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأمَّا الـزَّانِيَةُ فَلَعَلَّهَا أنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ، فَيُنْفِقُ مِمَّا أعْطَاهُ اللهُ.

687. It was related that Abu Huraira said that the Messenger of God said: "A man said he would give charity. He took his

charity and went to find someone to give it to, but he put it in the hand of a thief, then the people said: 'He has given charity to a thief.' Then he said: 'All praise be to You O God! I will give another charity.' And he went out with his charity and put it in the hand of an adulteress. Then the people said: 'He has given charity tonight to an adulteress.' So he said: 'All praise be to You O God! For my giving charity to an adulteress. I will give another charity.' So he went out with his charity and put it in the hand of a rich man. So the people said: 'He has given charity to a rich man.' So he said: 'All praise be to You O God! For my giving charity to a thief, an adulteress and a rich man.' Someone came to him and said: 'The charity you gave to the thief may prevent him from stealing, as to the adulteress it may prevent her from committing adultery, and as for the rich man it may be an example he will take notice of so he would spend from what God has granted him'."

٦٨٨ - عَنْ مَعْنِ بْنِ يَزِيدَ رَضِىَ اللهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ أنَا وأَبِى وَجَدِّى وَخَطَبَ عَلَىَّ فَأنْكَحَنِى وَخَاصَمْتُ إِلَيْه، وكَانَ أَبِى، يَزِيدُ، أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِى الْمَسْجِدِ فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا فَقَالَ: وَاللهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ ما أَخَذْتَ يَامَعْنُ.

688. It was related that Ma'n bin Yazid said: "My grandfather, my father and I swore the oath of fealty to the Messenger of God. The Prophet (Prayers & peace be upon him) arranged my engagement and then my marriage. One day I went to The Prophet (Prayers & peace be upon him) complaining that my father Yazid had taken some Dinars to give in charity and had put them in the hands of a man in the mosque but I went and retrieved them and returned them to him. He said: 'By

God! I did not mean these for you!' I came to complain about him to the Messenger of God, so he said: 'O Yazid, you will get what you intended. And you Ma'n, have what you have taken'."

٦٨٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذَلِكَ لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا.

689. It was related that Aisha said that the Messenger of God said: "When a woman gives some unspoiled food in charity, she will receive the reward for what she has given and her husband will receive the reward of what he earned, and the storekeeper will receive a similar reward. The reward of one does not diminish the reward of others."

٦٩٠ - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ.

690. It was related that Hakim Ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The hand that gives is better than the hand that takes. So give first to your dependants. The best charity is that which is given by the rich, and whoever refrains from asking others for money, God will give him, and God will spare him from needing to ask."

٦٩١ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالْيَدُ السُّفْلَى هِيَ السَّائِلَةُ.

691. It was related that Abd Allah Ibn Umar said: "I heard the Messenger of God speaking from the pulpit concerning charity and refraining from asking others for money, and about begging, he said: 'The hand which gives is better than the hand which takes."

٦٩٢ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَاءَهُ السَّائِلُ أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: اشْفَعُوا تُؤْجَرُوا وَيَقْضِى اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مَا شَاءَ.

692. It was related that Abi Musa said: "Whenever a beggar approached the Messenger of God or he was asked for anything, he would say: 'Help him and listen to him, and you will be rewarded, and God will bring to bear what He pleases through His Prophet's tongue'."

٦٩٣ - عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا قَالَتْ: قَالَ لِى النَّبِىُّ ﷺ : لاَ تُوكِى فَيُوكَى عَلَيْكِ، وَفِى رِوَايَةٍ لاَ تُحْصِى فَيُحْصِىَ اللهُ عَلَيْكِ.

693. It was related that Asma' Bint Abu Bakr said that she went to The Prophet (Prayers & peace be upon him) and he said: "Do not tighten your purse, or God will withhold His blessings from you."

٦٩٤ - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّثُ بِهَا فِى الجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ وَصِلَةِ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِىُّ ﷺ: أَسْلَمْتَ على مَا سَلَفَ مِنْ خَيْرٍ.

694. It was related that Hakim Ibn Hizam said that he said to the Messenger of God: "Before I became Muslim I used to perform charitable deeds, free the slaves and preserve good relations with my blood relatives, will I be rewarded for those

deeds?" The Prophet (Prayers & peace be upon him) replied: "When you became Muslim all your good deeds remained with you."

٦٩٥ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الخَازِنُ الْمُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ، وَرُبَّمَا قَالَ: يُعْطِي مَا أُمِرَ بِهِ، كَامِلاً مُوفَّرًا طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقَيْنِ.

695. It was related that Abi Musa said that The Prophet (Prayers & peace be upon him) said: "A Muslim storekeeper who honestly obeys his master and pays all that he has been ordered with a good heart and pays those who he has been ordered to pay, is one of the two kinds of charitable people."

٦٩٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا.

696. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Two angels come down from Heaven every day and one of them says: 'O God! Reward every person who spends in Your Cause.' and the other one says: 'O God! Obliterate the misers'."

٦٩٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلاَ يُنْفِقُ إِلاَّ سَبَغَتْ أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ، وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلاَ يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلاَّ لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا فَهُوَ يُوَسِّعُهَا فَلاَ تَتَّسِعُ.

عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَقَالُوا: يَا

نَبِيَّ اللهِ فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الحَاجَةِ الْمَلْهُوفَ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ.

697. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The similitude of the miser and the one who gives charity is like the similitude of two people dressed in cloaks of iron." The Messenger of God also said: "The similitude of the one who gives charity and the miser is like the similitude of two people dressed in two iron cloaks from their chests to their collar bones, and when the charitable one wishes to give in charity, the armour spreads out until it covers his whole body and hides even his fingertips and footprints. And whenever the miser wishes to give, it constricts and every ring becomes fixed and even if he tries to extend it, it does not extend." It was related that Abu Musa said that The Prophet (Prayers & peace be upon him) said: "All Muslims must give charity." The people asked: "O Messenger of God! If someone has nothing to give what should he do?" He replied: "He should work with his hands and earn something to give in charity." The people asked: "And if they cannot do that?" He replied: "He should help the needy who ask." Then the people asked: "And if he cannot do that?" He replied: "Then he should do good deeds and avoid sin and this will suffice as charity."

٦٩٨ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: بُعِثَ إِلَى نُسَيْبَةَ الأَنْصَارِيَّةِ بِشَاةٍ فَأَرْسَلَتْ إِلَى عَائِشَةَ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: عِنْدَكُمْ شَيْءٌ؟ فَقُلْتُ: لاَ إِلاَّ مَا أَرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ، فَقَالَ: هَاتِ فَقَدْ بَلَغَتْ مَحِلَّهَا.

698. It was related that Umm Atiyya said: "I was sent a sheep and I sent some of it to Aisha. The Prophet (Prayers & peace be upon him) asked Aisha for something to eat and Aisha replied that there was nothing except the sheep which Nusaiba Al Ansariya had sent. The Prophet (Prayers & peace be upon him) said to her: 'Bring it, it has reached its destination'."

٦٩٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ: كَتَبَ لَهُ الَّتِي أَمَرَ اللهُ رَسُولَهُ ﷺ، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ على وَجْهِهَا وَعِنْدَهُ ابْنُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ.

وَفِي رِوَايَةٍ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ.

699. It was related that Anas said: "Abu Bakr wrote to him concerning God's command to His Messenger regarding the one who must make payment of one yearling she-camel as Zakat but has only a two year old she-camel. He replied that it was acceptable as Zakat and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and if the one who was to pay the Zakat did not have a yearling she-camel but only a two year old he-camel, then it was acceptable as Zakat, but he would not be paid anything. Anas related that Abu Bakr wrote to him concerning what the Messenger of God had made obligatory as Zakat saying: 'If some property is jointly owned by two partners, they must pay the accumu-

lative Zakat on it and it will be considered that they have both paid equally'."

٧٠٠ - عَنْ أَبِى سَعِيــــدِ الخُدرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ أَعْرَابِيًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ الْهِجْرَةِ، فَقَالَ: وَيْحَكَ إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّى صَدَقَتَـهَـا؟ قَالَ: نَعَمْ، قَالَ: فاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللهَ لَنْ يَترِكَ مِنْ عَمَلِكَ شَيْئًا.

700. It was related that Abu Sa'id Al-Khudri said: "A Bedouin asked the Messenger of God about emigration, The Prophet (Prayers & peace be upon him) replied: 'May God have mercy upon you! Emigration is extremely difficult, do you have any camels? Do you pay Zakat on them?' The Bedouin answered: 'Yes, I have some camels and I pay Zakat on them.' The Prophet (Prayers & peace be upon him) said: 'Strive abroad and God will not diminish any good deed you do'."

٧٠١ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِىَ اللهُ عَنْهُ، كَتَبَ لَهُ فَرِيـضَةَ الـصَّدَقَةِ الَّتِى أَمَرَ اللهُ رَسُولَهُ ﷺ مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإِبِلِ صَدَقَةُ الجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَهٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ وَعِنْدَهُ الجَذَعَةُ فَإِنَّهَا تُقْبَلُ مِنْهُ الجَذَعَةُ وَيُعْطِيـهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلاَّ بِنْتُ لَبُونٍ فَـــإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْـطِى شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيُعْطِيـهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ، وَيُعْطِى مَعَهَا عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ.

701. It was related that Anas said: "Abu Bakr wrote to him concerning God's command to His Messenger regarding one who has to make payment of one four year old she-camel as Zakat

from his herd but he has only a three year old she-camel. He replied that the three year old camel is acceptable together with two sheep if he has them or twenty Dirhams, and whoever must pay a three year old she-camel as Zakat but has only a four year old she-camel, it is acceptable, and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and whoever had to pay a three year old she-camel as Zakat but had only a two year old she-camel, it is acceptable together with two sheep or twenty Dirhams, and whoever had to pay a two year old she-camel and had only a three year old she-camel, it is acceptable and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and whoever had to pay a two year old she-camel but had only a one-year-old she-camel, it is acceptable together with twenty Dirhams or two sheep."

٧٠٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ هـذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ هذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللهُ بِهَا رَسُولَهُ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِ، فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الإِبِلِ، فَمَا دُونَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلاَثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتًّا وَثَلاَثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ، طَرُوقَةُ الْجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ يَعْنِي سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْسًا مِنَ الإِبِلِ فَفِيهَا

شَاةٌ، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَثِمِائَةٍ فَفِيهَا ثَلاَثٌ، فَإِذَا زَادَتْ عَلَى ثَلَثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِائَةٍ فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا.

702. It was related that Anas said: "When Abu Bakr sent me to Bahrain to collect Zakat he wrote:

'In the name of God, the Merciful, the Compassionate. These are the orders for the Zakat which the Messenger of God has made obligatory upon every Muslim, and which God has commanded His Messenger to observe. Any Muslim who is asked to pay Zakat as is set out here, must pay it to the one who collects the Zakat, but if anyone is asked to pay more than what is set out here he should not pay it. For twenty four camels or less, the payment of sheep is due as Zakat, one sheep is to be paid for every five camels, and if they number between twenty five to thirty five camels, one yearling she-camel is to be paid, and if they number between thirty six to forty five, one two year old camel is to be paid, and if they number between forty six to sixty, one three year old she-camel is to be paid, and if they number between sixty one to seventy five, one four year old she-camel is to be paid and if they number between seventy six to ninety, two two-year old she-camels are to be paid, and if they number from ninety one to one hundred and twenty, two three year old camels are to be paid, and if they are over one hundred and twenty in number, one two year old she-camel is to be paid for every extra forty, and for every extra fifty over one-hundred-and-

twenty, one three year old she-camel is to be paid, and whoever owns only four camels, pays nothing as Zakat unless he wishes to do so. If the number of camels increases to five, the owner must pay one sheep as Zakat. As for the Zakat on for a flock of sheep, if they number between forty and one hundred and twenty sheep, one sheep is to be paid, and if they number between one hundred and twenty to two hundred, then two sheep are to be paid, and if they number between two hundred to three hundred, three sheep are to be paid, and for over three hundred sheep, one sheep is to be paid as Zakat for every extra hundred sheep. And if anyone owns less than forty sheep, no Zakat is due unless he wishes to pay it. As for silver, Zakat is due on one-fortieth of the whole (2.5%) and if its value is less than two hundred Dirhams, no Zakat is due on it, unless the owner wishes to pay it'."

٧٠٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِى أمَرَ اللهُ رَسُولَهُ ﷺ وَلاَ يُخْرَجُ فِى الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسٌ إلاَّ ما شَاءَ الْمُصَدِّقُ.

703. It was related that Anas said: "Abu Bakr wrote to me concerning what God commanded His Messenger: 'A male goat or defected animal is not acceptable as Zakat unless the one who collects the Zakat agrees to take it'."

٧٠٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا حَدِيثُ بَعْثِ مُعَاذٍ إلَى الْيَمَنِ تَقَدَّم وَفِى هـذِهِ الـرِّوَايَةِ: قَالَ: إنَّكَ تَقْدَمُ عَلَى قَوْمٍ أهْلِ كِتَابٍ، وَذَكَرَ بَاقِى الحَدِيـثِ، ثُمَّ قَالَ فِى آخِرِهِ: وَتَوَقَّ كَرَائِمَ أمْوَالِ النَّاسِ.

704. It was related that Ibn Abbas said: "When the Messenger of God sent Mu'adh to Yemen, he told him: 'You are going to a people of the Book, you must first invite them to worship

God alone and when they have understood tell them that God has enjoined upon them five prayers in each day and night, and if they begin to pray tell them that God has enjoined Zakat upon them, and that it is to be taken from the rich and given to the poor, and if they obey you in this then take Zakat from them but avoid taking their best property as Zakat."

٧٠٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هذِهِ الآيَةُ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾، وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ «بَيْرُحَاءَ» وَإِنَّهَا صَدَقَةٌ للهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ تَعَالَى، فَضَعْهَا يَا رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: بَخْ، ذلِكَ مَالٌ رَابِحٌ، ذلِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ، فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

705. It was related that Anas ibn Malik said: "Abu Talha owned more date palm tree gardens in Madinah than anyone else of the Ansar, and his favorite was the Bairuha' garden which was in front of the Mosque of The Prophet (Prayers & peace be upon him). The Messenger of God used to go there and drink its pleasant water." Anas also said: "When the verses were revealed: 'You will not attain piety until you expend from what you love, and whatever you spend surely God knows of it,' (Surah 3 verse 92) Abu Talha said to the Messenger of God: 'O Messenger of God! God most Blessed, the

Almighty says: 'You will not attain piety until you expend from what you love,' and indeed the garden of Bairha' is my favourite property, so I wish to give it in charity in the cause of God. I seek its reward from God. O Messenger of God! Use it as God guides you.' The Messenger of God said: 'It is indeed a valuable property, I hear what you have said and I deem it fitting for you to give it to your close relatives.' Abu Talha said: 'I will do so, O Messenger of God.' And Abu Talha divided the garden between his relatives and his cousins."

٧٠٦ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ حَدِيثُهُ فِي خُرُوجِ النَّبِيِّ ﷺ إِلَى الْمُصَلَّى، تَقَدَّمَ، وَفِي هَذِهِ الرِّوَايَةِ قَالَ: فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ، تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللهِ، هَذِهِ زَيْنَبُ فَقَالَ: أَيُّ الزَّيَانِبِ؟ فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ قَالَ: نَعَمْ ائْذَنُوا لَهَا فَأُذِنَ لَهَا فَقَالَتْ: يَا نَبِيَّ اللهِ إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ: صَدَقَ ابْنُ مَسْعُودٍ زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ.

706. It was related that Abi Sa'id Al-Khudri said: "On Eid al Fitr or Eid al Adha the Messenger of God used to go out to the place of prayer and after completing the prayer he gave the speech and ordered the people to give charity saying: 'O people, give charity!' Then he went over to the women and said: 'O women, give charity, for I have seen the Fire and the majority of its inhabitants are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' Then he de-

parted and when he arrived at his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter. It was said: 'O Messenger of God! It is Zainab.' He asked: 'Which Zainab?' He was informed she was the wife of Ibn Mas'ud. He said: 'Yes, permit her to enter.' And she was allowed to come in. Then she said: 'O Prophet of God! You ordered people this day to give charity and I had an ornament which I intended to give as charity, but Ibn Mas'ud said that he and his children were more deserving of it than anyone else.' The Prophet (Prayers & peace be upon him) said: 'Ibn Mas'ud has spoken in truth. Your husband and your children have more right to it than anybody else'."

٧٠٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: لَيْس عَلى الْمُسْلِمِ فى فَرَسِهِ وَغُلاَمِهِ صَدَقَةٌ.

707. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "No Zakat is due on a horse or a slave belonging to a Muslim."

٧٠٨ - عَنِ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ جلَس ذَاتَ يَوْمٍ عَلى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: إنِّى مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِى مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَوَ يَأْتِى الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِىُّ ﷺ فَقِيلَ لَهُ: مَا شَأْنُكَ؟ تُكَلِّمُ النَّبِىَّ ﷺ وَلاَ يُكَلِّمُكَ؟ فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ الْوَحْىُ، قَالَ: فَمَسَحَ عَنْهُ الرُّحَضَاءَ، فَقَالَ: أَيْنَ السَّائِلُ؟ وَكَأَنَّهُ حَمِدَهُ، فَقَالَ: إنَّهُ لاَ يَأْتِى الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إلاَّ آكِلَةَ الخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ وَرَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ، أَوْ كَمَا قَالَ النَّبِىُّ ﷺ:

708. It was related that Abu Sa'id Al-Khudri said: "The Prophet (Prayers & peace be upon him) once was seated upon a pulpit and we sat around him. Then he said: 'What I fear most for you is that you will indulge in the pleasures and delights of this worldly life.' Someone said: 'O Messenger of God! Can good produce evil?' The Prophet (Prayers & peace be upon him) remained silent for a while and it was said to that person: 'What is the matter with you? You speak to The Prophet (Prayers & peace be upon him) when he is not speaking to you?' Then we noticed that he was receiving Divine inspiration. The Prophet (Prayers & peace be upon him) then wiped away his sweat and said: 'Where is the one who asked the question?' It appeared that The Prophet (Prayers & peace be upon him) had liked his question. Then he said: 'Good never produces evil. It is as the growth upon the banks of a stream which either kills the animals or renders them ill, unless they eat their fill of it and face the sun and defecate and urinate and graze again. Indeed wealth is sweet and green, blessed is the wealth of a Muslim who gives from it to the poor, the orphan and those in need who are travelling. Indeed whoever takes it unlawfully is as the one who eats but is never satisfied and his wealth will bear witness against him on the Day of Resurrection'."

٧٠٩ - عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمَا حَدِيثُهَا الْمُتَقَدِّمُ قَرِيبًا وَقَالَتْ فِي هَذِهِ الرِّوَايَةِ: انْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَوَجَدْتُ امْرَأَةً مِنَ الأَنْصَارِ عَلَى الْبَابِ حَاجَتُهَا مِثْلُ حَاجَتِي فَمَرَّ عَلَيْنَا بِلاَلٌ، فَقُلْنَا: سَلِ النَّبِيَّ ﷺ أَيُجْزِئُ عَنِّي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامٍ لِي فِي حَجْرِي، فَسَأَلَهُ فَقَالَ: نَعَمْ لَهَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ.

709. It was related that Zainab, the wife of Abd Allah Ibn Mas'oud said: "I was in the Mosque and heard The Prophet (Prayers & peace be upon him) say: 'O women! Give charity, even from your ornaments.' Zainab used to provide for Abd Allah and other orphans who were in her care. So she said to Abd Allah: 'Will you ask the Messenger of God if it will be sufficient for me to spend part of the Zakat on you and the orphans who are in my care?' He replied: 'Will you ask the Messenger of God yourself?' So I went to The Prophet (Prayers & peace be upon him) and found an Ansari woman there who was standing at his door with a problem similar to mine. Bilal passed us by and we asked him: 'Ask The Prophet (Prayers & peace be upon him) if it is permissible for me to spend the Zakat on my husband and the orphans in my care?' And we asked Bilal not to inform The Prophet (Prayers & peace be upon him) of our presence. So Bilal went inside and asked The Prophet (Prayers & peace be upon him) about our problem. The Prophet (Prayers & peace be upon him) asked: 'Which two are they?' Bilal replied that she was Zainab. The Prophet (Prayers & peace be upon him) said: 'Which Zainab?' Bilal said: 'The wife of Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'Yes, and she will receive a double reward, one for helping her relatives and the other for giving Zakat'."

٧١٠ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، أَلِي أَجْرٌ أَنْ أُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ؟ إِنَّمَا هُمْ بَنِيَّ، فَقَالَ: أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ.

710. It was related that Umm Salama said: "O Messenger of God! Will I be rewarded for spending to provide sustenance for

Abu Salama's offspring while they are also my sons? The Prophet (Prayers & peace be upon him) replied: 'Expend on them and you will be rewarded for what you have spent upon them'."

٧١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِالصَّدَقَةِ فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ النَّبِيُّ ﷺ: مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللهِ. وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَعَمُّ رَسُولِ اللهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا.

711. It was related that Abu Huraira said: "The Messenger of God ordered someone to collect Zakat and he returned saying that Ibn Jamil, Khalid Ibn Al Walid and Abbas Ibn Abd al Muttalib had refused to give Zakat.' The Prophet (Prayers & peace be upon him) said: 'Why did Ibn Jamil refuse to give Zakat, he used to be poor but was made rich by God and His Messenger. However you should not have asked Khalid to pay Zakat as he is keeping his armour for the Cause of God. As for Abbas Ibn Abd al Muttalib, he is the uncle of the Messenger of God and Zakat is obligatory upon him and he should pay double'."

٧١٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ: مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.

712. It was related that Abu Sa'id Al-Khudri said: "Some of the Ansar asked the Messenger of God for something and he

gave it to them. They asked him again and he gave them. And then they asked him again and once more he gave them until all he had with him was finished. And then he said: 'If I had anymore I would not keep it from you. Whoever refrains from asking others, God will give him contentment, and whoever tries to make himself self-sufficient, God will make him self-sufficient. And whoever tries to be patient, God will make him patient. No one can be given a greater and better blessing than patience'."

٧١٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: وَالَّذِى نَفْسِى بِيَدِهِ لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِىَ رَجُلاً فَيَسْأَلَهُ أَعْطَاهُ أَوْ مَنَعَهُ.

713. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul it is better for any of you to fetch a rope, cut and collect wood and carry it upon his back and sell it rather than to ask a someone for something and that person may give it to him or may not."

٧١٤ - وَفِى رِوَايَةٍ عَنِ الزُّبَيْرِ عَنِ النَّبِىِّ ﷺ قَالَ: فَيَأْتِى بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكُفَّ اللهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ.

714. It was related that Al Zubair Ibn Al Awwam said that The Prophet (Prayers & peace be upon him) said: "By Him in Whose hand is my soul it is better for any of you to fetch a rope and collect a bundle of wood upon his back and sell it and God will save his face because of that, rather than to ask the people who may give him or may not."

٧١٥ - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِى، ثُمَّ سَأَلْتُهُ فَأَعْطَانِى، ثُمَّ سَأَلْتُهُ فَأَعْطَانِى، ثُمَّ قَالَ: يَا حَكِيمُ إِنَّ هذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ

أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَقَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ، فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ حَتَّى تُوُفِّيَ.

715. It was related that Hakim Ibn Hizam said: "I asked the Messenger of God and he gave it to me. I asked again and he gave me. I asked him once again and he gave me. And then he said: 'O Hakim! This property is like a succulent fruit and whoever takes it without greed, he is blessed in it, and whoever takes it with greed, he is not blessed in it, and he is like the one who eats but is never satisfied, and the hand which gives is better than the hand which receives'." Hakim also said: "I said to the Messenger of God: 'By Him Who sent you with the Truth, I shall never accept anything from anybody after you, until I depart from this life'." Then Abu Bakr summoned Hakim to take his share of the war spoils but he refused to accept anything. Then Umar summoned him to take his share but he refused. At this Umar said: "O Muslims! I call you to witness that I have offered Hakim his share of this war spoils and he has refused to take it." Thus Hakim never took anything from anyone after The Prophet (Prayers & peace be upon him) until he died."

٧١٦ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: خُذْهُ، إِذَا جَاءَكَ مِنْ هذَا الْمَالِ شَيْءٌ، وَأَنْتَ

غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فخُذْهُ، وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ.

716. It was related that Umar Ibn Al-Khattab said: "The Messenger of God would give me something but I used to say to him: 'Please give it to someone more poor and needy than me.' The Prophet (Prayers & peace be upon him) said to me: 'Take it. If you are given something from this property without having asked for it or having a greedy desire for it then take it, and if you are not given it, do not pursue it."

٧١٧ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْس فِى وَجْهِهِ مُزْعَةُ لَحْمٍ، وَقَالَ: إِنَّ الشَّمْس تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الأذُنِ، فَبَيْنَمَا هُمْ كَذلِكَ اسْتَغَاثُوا بآدَمَ ثُمَّ بِمُوسَى ثُمَّ بِمُحَمَّدٍ ﷺ.

717. It was related that Abd Allah Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "A man persists in asking others for something until he appears on the Day of Resurrection without any flesh on his face." The Prophet (Prayers & peace be upon him) also said: "On the Day of Resurrection, the Sun will come so near that the sweat will brim to the middle of the ears, and when all people are engulfed in it, they will ask Adam for help, and then Moses, and then Mohammed."

٧١٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَيْسَ الْمِسْكِينُ الَّذى يَطُوفُ على النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللقْمَتَانِ وَالتَّمْرَةُ والتَّمْرَتَانِ، ولَكِنِ الْمِسْكِينُ، الَّذى لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ.

718. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The poor person is not the one

who demands a morsel from others, but it is the one who has nothing and is ashamed to beg from the people."

٧١٩ - عَنْ أَبِى حُمَيْدٍ السَّاعِدِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ تَبُوكَ فَلَمَّا جَاءَ وَادِى الْقُرَى إِذَا امْرَأَةٌ فِى حَدِيقَةٍ لَهَا، فَقَالَ النَّبِىُّ ﷺ لأَصْحَابِهِ: اخْرُصُوا وَخَرَصَ رَسُولُ اللهِ ﷺ عَشْرَةَ أَوْسُقٍ فَقَالَ لَهَا: أَحْصِى مَا يَخْرُجُ مِنْهَا، فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ: أَمَا إِنَّهَا سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ فَعَقَلْنَاهَا، وَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقَامَ فَأَلْقَتْهُ بِجَبَلِ طَيِّءٍ، وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِىِّ ﷺ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ فَلَمَّا أَتَى وَادِىَ الْقُرَى قَالَ لِلْمَرْأَةِ: كَمْ جَاءَتْ حَدِيقَتُكِ؟ قَالَتْ: عَشْرَةَ أَوْسُقٍ، خَرْصَ رَسُولِ اللهِ ﷺ. فَقَالَ النَّبِىُّ ﷺ: إِنِّى مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِى فَلْيَتَعَجَّلْ، فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: هَذِهِ طَابَةُ، فَلَمَّا رَأَى أُحُدًا، قَالَ: هَذَا جُبَيْلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلاَ أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ؟ قَالُوا: بَلَى، قَالَ: دُورُ بَنِى النَّجَّارِ، ثُمَّ دُورُ بَنِى عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِى سَاعِدَةَ أَوْ دُورُ بَنِى الْحَارِثِ بْنِ الْخَزْرَجِ، وَفِى كُلِّ دُورِ الأَنْصَارِ، يَعْنِى خَيْرًا.

719. It was related that Humaid Al Sa'idi said: "We participated in the Battle of Tabuk with The Prophet (Prayers & peace be upon him) and when we reached Wadi al Qura we found a woman in her garden. The Prophet (Prayers & peace be upon him) asked his companions to estimate the quantity of fruit in the garden, and the Messenger of God judged it to be ten measures. The Prophet (Prayers & peace be upon him) said to the woman: 'Assess what your garden will produce.' When we reached Tabuk The Prophet (Prayers & peace be upon him) said: 'There will be a strong wind tonight so whoever has a camel should secure it well.' So we secured our camels. A strong wind gusted that night and a man who stood up was blown away to the mountain of Taiy. The King of Aila

presented The Prophet (Prayers & peace be upon him) with a white mule and clothing for him to wear and wrote to The Prophet (Prayers & peace be upon him) saying that his people would remain where they were. When The Prophet (Prayers & peace be upon him) reached Wadi al Qura he asked the woman how much her garden had produced. She said: 'Ten measures', as the Messenger of God had estimated. Then The Prophet (Prayers & peace be upon him) said: 'I am in a hurry to reach Madinah, so whoever of you wishes to hurry there let him come with me.' The narrator said a word meaning: 'When The Prophet (Prayers & peace be upon him) neared Madinah he said: 'This is Taba.' And when he saw the mountain of Uhud, he said: 'This mountain loves us and we love it, shall I tell you who are the best families of the Ansar?' They replied: 'Yes.' He said: 'The family of Bani al Najjar, and then the family of Bani Abd al Ashal, then the family of Bani Sa'ida or Bani Al Harith bin Al-Khazraj. And there is goodness in all the families of the Ansar'."

٧٢٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا الْعُشْرُ، وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ.

720. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "One tenth of its produce in Zakat is obligatory on land irrigated by rain or a spring or land which is watered by a rivulet, and on land which is irrigated by a well half of one tenth of its produce is obligatory in Zakat."

٧٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ

الحَسَنُ وَالْحُسَيْنُ رَضِيَ اللهُ عَنْهُمَا يَلْعَبَانِ بِذلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ: أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ لاَ يَأْكُلُونَ صَدَقَةً.

721. It was related that Abu Huraira said: "The dates used to be placed before the Messenger of God as soon as they were picked. Various people used to bring their dates until a large pile of them was collected. One day Al Hasan and Al Husain were playing with the dates and one of them took one and put it in his mouth. The Messenger of God looked at him and said: 'Do you not know that the offspring of Mohammed do not eat from what is given as charity?' "

٧٢٢ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ فَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: لاَ تَشْتَرِه، وَلاَ تَعُدْ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ.

722. It was related that Umar said: "I rode out on a horse in the Cause of God, and its carer did not look after it well, so I wished to buy it from him thinking that he would sell it to me for a meager price. So I asked The Prophet (Prayers & peace be upon him) and he said: 'Do not buy it nor go back on your charity, even if he gives it to you for one Dirham, as the one who goes back on his charity is like the one who swallows his vomit.' "

٧٢٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاةً مَيِّتَةً، أُعْطِيَتْهَا مَوْلاَةٌ لِمَيْمُونَةَ رَضِيَ اللهُ عَنْهَا مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ ﷺ: هَلاَّ انْتَفَعْتُمْ بِجِلْدِهَا؟ قَالُوا: إِنَّهَا مَيِّتَةٌ، قَالَ: إِنَّمَا حَرُمَ أَكْلُهَا.

723. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) saw a dead sheep which had been given in charity to a freed slave girl of Maimuna, the wife of The Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) asked: 'Why do you not make use of its fleece?' They said: 'Because it is dead.' He replied: 'It is only unlawful to eat its meat'."

٧٢٤ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ.

724. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was presented with some meat which had been given to Barira in charity. He said: 'This meat is a charity for Barira, but for us it is a gift'."

٧٢٥ - حَدِيثُ مُعَاذٍ وَبَعْثُهُ إِلَى الْيَمَنِ تَقَدَّمَ، وَفِي هَذِهِ الرِّوَايَةِ: وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللهِ حِجَابٌ.

725. It was related that Ibn Abbas said: "When the Messenger of God sent Mu'adh to Yemen, he told him: 'You are going to a people of the Book, so when you reach there, you must first invite them to worship God alone and to bear witness that Mohammed is His Messenger and if they obey you in that tell them that God has enjoined upon them five prayers in each day and night, and if they begin to pray tell them that God has enjoined Zakat upon them, and that it is to be taken from the rich and given to the poor, and if they obey you in that then avoid taking their best property as Zakat and fear the curse of one who is oppressed because there is no veil between his invocation and God Almighty."

٧٢٦ - عَنْ عَبْدِ اللهِ بْنِ أَبِى أَوْفَى رَضِىَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِىُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: اللَّهُمَّ صَلِّ على آلِ فُلاَنٍ، فَأَتَاهُ أَبِى بِصَدَقَتِهِ فَقَالَ: اللَّهُمَّ صَلِّ عَلَى آلِ أَبِى أَوْفَى.

726. It was related that Abd Allah Ibn Abi Aufi said that when The Prophet (Prayers & peace be upon him) used to receive people coming to give their charity he said: "O God! Bless the family of so and so." My father went to him with his charity, so he said: "O God! Bless the family of Abi Aufa."

٧٢٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ أَنَّ رَجُلاً مِنْ بَنِى إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِى إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ فَدَفَعَهَا إِلَيْهِ فَخَرَجَ فِى الْبَحْرِ فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ فَرَمَى بِهَا فِى الْبَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِى كَانَ أَسْلَفَهُ فَإِذَا بِالْخَشَبَةِ، فَأَخَذَهَا لأَهْلِهِ حَطَبًا، فَذَكَرَ الْحَدِيثَ، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ.

727. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A man from the Children of Israel asked someone of the Children of Israel to lend him one thousand Dinars so he lent it to him. Then he went to the sea but could not find a ship, so he bought a piece of wood and bored it and put one the thousand Dinars inside it and threw it into the sea. The lender went out and found the piece of wood and took it to his family to use as kindling. - The Hadith mentioned - that when he sawed the piece of wood open he found the money."

٧٢٨ - وَعَنْهُ أَيْضًا رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الْعَجْمَاءُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، والْمَعْدِنُ جُبَارٌ، وَفِى الرِّكَازِ الْخُمُسُ.

728. It was related that Abu Huraira said that the Messenger of God said: "No recompense is due for those killed or wounded by animals or from falling down a well, or through mining; but one fifth is due on buried treasure of the earth."

٧٢٩ - عَنْ أَبِى حُمَيْدٍ السَّاعِدِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلاً مِنَ الأَسْدِ عَلَى صَدَقَاتِ بَنِى سُلَيْمٍ يُدْعَى ابْنَ اللُّتْبِيَّةِ، فَلَمَّا جاءَ حَاسَبَهُ.

729. It was related that Abi Hamaid al Sa'idi said: "The Messenger of God hired a man from the tribe of Bani Al Asad called Ibn al Lutabiya to collect Zakat from the Bani Sulaim. When he returned the Messenger of God checked the amount with him."

٧٣٠ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: غَدَوْتُ إِلَى رَسُولِ اللهِ ﷺ بِعَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ لِيُحَنِّكَهُ، فَوَافَيْتُهُ فِى يَدِهِ المِيسَمُ، يَسِمُ إِبِلَ الصَّدَقَةِ.

730. It was related that Anas Ibn Malik said: "I took Abd Allah Ibn Abi Talha to the Messenger of God to perform Tahnik for him. I saw The Prophet (Prayers & peace be upon him) holding a branding iron and branding the camels given in charity."

٣٢ - كتاب صدقة الفطر

٧٣١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

32. The Book of Charity due upon Eid al Fitr

731. It was related that Ibn Umar said: "The Messenger of God obligated the payment of one measure of dates or one measure of barley upon every Muslim whether free or slave, male or female, young or old, and he ordered it to be paid before the people go out to offer the Eid prayer."

٧٣٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، وَكَانَ طَعَامُنَا الشَّعِيرَ وَالزَّبِيبَ وَالأَقِطَ وَالتَّمْرَ.

732. It was related that Abi Sa'id Al Khudri said: "During the lifetime of the Messenger of God we used to go out on the morning of Eid al Fitr and give one measure of food, and Abu Sa'id said our food used to be, barley, raisins, ghee and dates."

٧٣٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: عَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ، على الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْمَمْلُوكِ.

733. It was related that Ibn Umar said: "The Messenger of God enjoined the charity due upon Eid al Fitr upon the young and old, the free and the slave to be a measure of barley or dates."

٣٣ - كتاب الحجّ

٧٣٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الْفَضْلُ بْنُ الْعَبَّاسِ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَت امْرَأَةٌ مِنْ خَثْعَمَ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ فِي الحَجِّ، أَدْرَكْتُ أَبِي شَيْخًا كَبِيرًا لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: نَعَمْ. وَذَلِكَ فِي حَجَّةِ الوَدَاعِ.

33. The Book of Pilgrimage

Chapter One

The Obligations of Pilgrimage and its Excellent Merit

734. It was related that Abd Allah Ibn Abbas said: "Al Fadl was riding behind the Messenger of God when a woman from the tribe of Khatham came and Al Fadl kept looking at her and she kept looking at him. The Prophet (Prayers & peace be upon him) kept turning Al Fadl's face to the other side. So she said: 'O Messenger of God! The obligation of Pilgrimage commanded by God upon His devotees has become due upon my father while he is old and weak and he cannot sit upon a mount, so may I perform the Pilgrimage on his behalf?' He said: 'Yes.' This was during the farewell Pilgrimage."

٧٣٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الحُلَيْفَةِ، ثُمَّ يُهِلُّ حَتَّى تَسْتَوِيَ بِهِ قَائِمَةً.

735. It was related that Ibn Umar said: "I have seen the Messenger of God riding his she-camel at Dhul Hulaifa and he used to utter exaltations 'Labbaik Allah huma Labbaik' when the she-camel stood up to go to the Pilgrimage."

٧٣٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ حَجَّ على رَحْلٍ وكَانَتْ زَامِلَتَهُ.

736. It was related that Anas said that the Messenger of God traveled to performed the Pilgrimage on a she-camel carrying his baggage with him."

٧٣٧ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: يَارَسُولَ اللهِ نَرَى الْجِهَادَ أَفْضَلَ الأَعْمَالِ أَفَلا نُجَاهِدُ؟ قالَ: لاَ، لَكِنَّ أفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ.

737. It was related that Aisha, the mother of the believers said: "O Messenger of God! We see Jihad as the greatest deed." The Prophet (Prayers & peace be upon him) said: "The greatest Jihad for women is to perform the Pilgrimage and have it accepted by God Almighty."

٧٣٨ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ حَجَّ للهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

738. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever performs the Pilgrimage for God's sake and abstains from sexual relations with his wife, and who does not commit sin, he will return as if he were born once again."

٧٣٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إنَّ النَّبِيَّ ﷺ وَقَّتَ لأهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأهْلِ الشَّأمِ الْجُحْفَةَ، وَلأهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأهْلِ الْيَمَنِ يَلَمْلَمَ هُنَّ لَهُنَّ

وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الحَجَّ وَالْعُمْرَةَ وَمَنْ كَانَ دُونَ ذلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

739. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) set Dhul-Hulaifa as the starting point for the people of Madinah to commence pilgrimage, Al-Juhfa for the people of al Sham; (Syria, Palestine, Lebanon and Jordan), Qarn-al-Manazil for the people of Najd and Yalamlam for the people of Yemen, these points are set for the people of those places, and for those who pass through them on their way to perform Pilgrimage and Umra; and whoever comes from places other than these may commence pilgrimage from where he starts, even the people of Makkah may start from Makkah."

٧٤٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ، أَنَاخَ بِالْبَطْحَاءِ الَّتِى بِذِى الحُلَيْفَةِ فَصَلَّى بِهَا، وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلُ ذلِكَ.

740. It was related that Abd Allah Ibn Umar said: "The Messenger of God made his she-camel sit down at Dhul-Hulaifa and prayed." Abd Allah Ibn Umar did likewise.

٧٤١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ وَإِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّى فِى مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِى الحُلَيْفَةِ بِبَطْنِ الْوَادِى، وَبَاتَ حَتَّى يُصْبِحَ.

741. It was related that Abd Allah Ibn Umar said that the Messenger of God used to depart to Makkah from the way of the tree and return from the way of Mu'arras, and that the Messenger of God used to pray in the mosque of the tree when departing to Makkah, and when he returned he used to pray

at Dhul-Hulaifa in the valley and would spend the night there until morning.

٧٤٢ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِوَادِي الْعَقِيقِ يَقُولُ: أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةً فِي حَجَّةٍ.

742. It was related that Umar said: "I heard The Prophet (Prayers & peace be upon him) saying in the valley of Al-Aqiq: "A messenger came to me from my Lord tonight asking me to pray in this blessed valley, and saying 'Intend the Umra with the Pilgrimage'."

٧٤٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ رُئِيَ وَهُوَ مُعَرِّسٌ بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي قِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

743. It was related that Ibn Umar said: "While he was resting in the valley of Mu'arras at Dhul-Hulaifa The Prophet (Prayers & peace be upon him) said he had been told in a vision: 'You are in a blessed valley'."

٧٤٤ - عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحَى إِلَيْهِ قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ رَضِيَ اللهُ عَنْهُ إِلَيَّ، فَجِئْتُ وَعَلَى رَأْسِ رَسُولِ اللهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ، فَأَدْخَلْتُ رَأْسِي فَإِذَا رَسُولُ اللهِ ﷺ مُحْمَرُّ الْوَجْهِ وَهُوَ يَغِطُّ ثُمَّ سُرِّيَ عَنْهُ، فَقَالَ: أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟ فَأُتِيَ بِرَجُلٍ فَقَالَ: اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلَاثَ مَرَّاتٍ، وَانْزِعْ عَنْكَ الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ، كَمَا تَصْنَعُ فِي حَجَّتِكَ.

744. It was related that Ya'li Ibn Omayah said to Umar: "Let me see The Prophet (Prayers & peace be upon him) when he is re-

ceiving Divine inspiration." When The Prophet (Prayers & peace be upon him) was at Jitrana someone came and asked him: "O Messenger of God, what is your opinion of the one who assumes pilgrim garb for Umra and wears perfume?" The Prophet (Prayers & peace be upon him) remained silent for a while and received Divine inspiration. Umar signaled Ya'li to come over, so he came and the Messenger of God was under the shade of a sheet. Ya'li put his head under it and saw that the face of the Messenger of God was red and his breathing was noisy. When this condition had passed from The Prophet (Prayers & peace be upon him) he asked: "Where is the one who asked about Umra?" The man was brought forward and The Prophet (Prayers & peace be upon him) said: "Wash the perfume off from your body three times and remove the cloak and do the same for Umra as your do for the Pilgrimage."

٧٤٥ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

745. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to perfume the Messenger of God when he wished to intend pilgrimage and when he took off pilgrim garb before circumambulating the Ka'ba."

٧٤٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّدًا.

746. It was related that Ibn Umar said: "I heard that the Messenger of God intended pilgrimage with his hair entwined."

٧٤٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: مَا أَهَلَّ رَسُولُ اللهِ ﷺ إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ.

747. It was related that Ibn Umar said: "The Messenger of God never commenced pilgrimage anywhere except at the Mosque of Dhul-Hulaifa."

٧٤٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ أُسَامَةَ كَانَ رِدْفَ النَّبِيِّ ﷺ مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى، فَكِلاَهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

748. It was related that Ibn Abbas said: "Usama rode behind the Messenger of God from Arafat to Al-Muzdalifa, and then Al Fadl rode behind the Messenger of God from Al-Muzdalifa to Mina." Ibn Abbas added: "The Prophet (Prayers & peace be upon him) repeated his intention to perform the pilgrimage until he threw pebbles at the pillars at Mina."

٧٤٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ بَعْدَمَا تَرَجَّلَ وَادَّهَنَ وَلَبِسَ إِزَارَهُ وَرِدَاءَهُ هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلْبَسُ إِلاَّ الْمُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلَى الْجِلْدِ، فَأَصْبَحَ بِذِي الْحُلَيْفَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْبَيْدَاءِ، أَهَلَّ هُوَ وَأَصْحَابُهُ وَقَلَّدَ بَدَنَتَهُ، وَذَلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ فَقَدِمَ مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُدْنِهِ، لأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُونِ وَهُوَ مُهِلٌّ بِالْحَجِّ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يُقَصِّرُوا مِنْ رُؤُوسِهِمْ، ثُمَّ يَحِلُّوا وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلاَلٌ وَالطِّيبُ وَالثِّيَابُ.

749. It was related that Abd Allah Ibn Abbas said: "The Prophet (Prayers & peace be upon him) left from Madinah with his companions, after having combed and oiled his hair, wearing his waist wrapper and shirt. He did not prohibit the wearing

of any type of waist wrapper or shirt except those dyed with saffron as they may leave a scent on the skin. He rose in the early morning and mounted his camel at Dhul-Hulaifa and set off until they reached Baida' where he and his companions repeated their intention to perform pilgrimage, then they performed the ritual of putting garlands around the necks of the sacrificial camels. This all took place on the 25th of Dhul Qa'da. And when he reached Makkah on the 4th of Dhul-Hijjah he circumambulated the Ka'ba and went to and from between Safa and Marwa. He did not remove his pilgrim garb because he had a garlanded sacrificial camel, he went on towards the highest points in Makkah close to Al-Hujun wearing pilgrim garb for the Pilgrimage and did not near the Ka'ba after circumambulating it until he returned from Arafat. Then he commanded his companions to circumambulate the Ka'ba and to go to and fro between Safa and Marwa, and to cut their hair short and take off their pilgrim garb. That was only for those who had not garlanded sacrificial camels. Those who had wives with them were permitted to approach them and to wear perfume and to put on their everyday clothes."

٧٥٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ تَلْبِيَةَ رَسُولِ اللهِ ﷺ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لاَ شَرِيكَ لَكَ.

750. It was related that Abd Allah Ibn Umar said that the response of the Messenger of God to the call of God for Pilgrimage was : " I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner."

٧٥١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى رَسُولُ اللهِ ﷺ وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهرَ أَرْبَعًا، وَالْعَصرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِدَ اللهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَأَهَلَّ النَّاسُ بِهِمَا، فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ، قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَذَبَحَ رَسُولُ اللهِ ﷺ بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ.

751. It was related that Anas said: "The Messenger of God offered four Rak'at at noon prayer in Madinah and we were with him, and two Rak'at at the afternoon prayer at Dhul-Hulaifa where he spent the night until dawn; then he set off riding until when he reached Al-Baida he praised and glorified God and repeated 'God is Great'. Then he and those with him repeated the intention to perform pilgrimage and Umra. When we reached Makkah he ordered us to put off our pilgrim garb until the day of Tarwiya which is the 8th Dhul-Hijjah when they put on the pilgrim garb for Pilgrimage. The Prophet (Prayers & peace be upon him) sacrificed many camels by his own hands while standing. When the Messenger of God was in Madinah he sacrificed white sheeps and while horned rams in the Name of God."

٧٥٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يُلَبِّي مِنْ ذِي الْحُلَيْفَةِ فَإِذَا بَلَغَ الْحَرَمَ أَمْسَكَ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ فِيهِ، فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ، وَزَعَمَ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَ ذَلِكَ.

752. It was related that Nafi'a said: "Whenever Ibn Umar completed his morning prayer at Dhul-Hulaifa he had his mount readied. Then he used to ride upon, and after it was readied to set off he used to face the Ka'ba while seated upon it. Then he

used to repeat the intention to perform the Pilgrimage until he reached the borders of Makkah. Then he used to cease his recitation until he reached Tuwa where he used to spend the night until dawn. After offering dawn prayer, he used to bathe. He stated that the Messenger of God had done likewise."

٧٥٣ – عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَمَّا مُوسَى فَكَأَنِّى أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِى الْوَادِى يُلَبِّى.

753. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "It was just as if I saw Moses entering the valley repeating the intention to perform the Pilgrimage."

٧٥٤ – عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: بَعَثَنِى النَّبِىُّ ﷺ إِلَى قَوْمِى بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: بِمَا أَهْلَلْتَ؟ قُلْتُ: أَهْلَلْتُ كَإِهْلَالِ النَّبِىِّ ﷺ، قَالَ: هَلْ مَعَكَ مِنْ هَدْىٍ؟ قُلْتُ: لَا، فَأَمَرَنِى فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَمَرَنِى فَأَحْلَلْتُ، فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِى، فَمَشَطَتْنِى أَوْ غَسَلَتْ رَأْسِى.

754. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) sent me to see some people in Yemen and when I returned to him I found him at Al-Batha. He asked me: "What is your intention in putting on the pilgrim garb?" I answered: "I have put on pilgrim garb with the same intention of The Prophet (Prayers & peace be upon him)." He asked: "Have you a sacrificial animal with you?" I replied: "No." He ordered me to perform the circumambulation of the Ka'ba and to go to and fro between Safa and Marwa and then to put off my pilgrim garb. I did so, and then a woman of my tribe combed my hair or washed my head for me."

٧٥٥ - عَنْ عـائِشَةَ رَضِيَ اللهُ عَنْهَا حَدِيثُهَا فِي الحَجِّ قَدْ تَقَدَّمَ قَالَتْ فِي هذِهِ الرِّوَايَةِ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي أَشْهُرِ الحَجِّ وَلَيَالِي الحَجِّ وَحُرُمِ الحَجِّ، فَنَزَلْنَا بِسَرِفَ، قَـالَتْ: فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلاَ، قَالَتْ: فَالآخِذُ بِهَا وَالـتَّارِكُ لَهَا مِنْ أَصْحَابِهِ، قَالَتْ: فَأَمَّا رَسُولُ اللهِ ﷺ وَرِجَالٌ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ قُوَّةٍ وَكَانَ مَعَهُمُ الْهَدْيُ فَلَمْ يَقْدِرُوا عَلى الْعُمْرَةِ، وَذَكَرَ بَاقِي الْحَدِيثِ.

755. It was related that Aisha said: "We set off with the Messenger of God in the months of Pilgrimage and in the night of Pilgrimage, and at the time and in the places of Pilgrimage and in a state of Pilgrimage. At Sarif we dismounted and The Prophet (Prayers & peace be upon him) spoke to his companions saying: "Anyone who has no sacrificial animal and who would prefer to perform Umra instead of the Pilgrimage and anyone who has a sacrificial animal should not put off their pilgrim garb after performing Umra." Aisha added: "The companions of The Prophet (Prayers & peace be upon him) obeyed the aforementioned order and some of them put off pilgrim garb after performing Umra. The Messenger of God and some of his companions had sacrificial animals with them, they could not perform Umra alone but performed the Pilgrimage as well." Aisha added: "The Messenger of God came and saw that I was weeping and asked: "Why are you weeping O Hantah?" I replied: "I heard you speaking with your companions and I cannot perform Umra." He asked: "What is the matter with you?" I answered: "I am not praying." He said: "It will not harm you, you are of the daughters of Adam, and God has decreed this for you. Hold your intention to perform the Pilgrimage and may God reward you for that." Aisha also said:

"Then we went on for Pilgrimage until we reached Mina and I became clean from menstruation. Then I went off from Mina and performed the circumambulation of the Ka'ba." And Aisha said: "I went together with The Prophet (Prayers & peace be upon him) in his final setting off for Pilgrimage until he dismounted at Al-Muhassab and we also dismounted with him." He summoned Abd Al Rahman Ibn Abu Bakr and told him: "Take your sister outside the sanctuary of Makkah and let her put on pilgrim garb for Umra and when you have completed Umra return to this place and I will wait here for you both." Aisha added: "So we went off from the sanctuary of Makkah and after completing Umra and the circumambulation we returned to The Prophet (Prayers & peace be upon him) at dawn. He asked: "Have you performed Umra?" We replied: "Yes." Then he called his companions to ready themselves to depart and the people set off on the journey and The Prophet (Prayers & peace be upon him) departed for Madinah."

٧٥٦ – وَعَنْهَا رَضِىَ اللهُ عَنْهَا فِى رِوَايَةٍ قَالَتْ: خَرَجْنَا مَعَ النَّبِىِّ ﷺ وَلاَ نُرَى إِلاَّ أَنَّهُ الحَجُّ فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِىُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ وَنِسَاؤُهُ لَمْ يَسُقْنَ، فَأَحْلَلْنَ، قَالَتْ صَفِيَّةُ: مَا أُرَانِى إِلاَّ حَابِسَتَهُمْ فَقَالَ: عَقْرَى حَلْقَى أَوَ مَا طُفْتِ يَوْمَ النَّحْرِ، قالَتْ: قُلْتُ: بَلَى، قالَ: لاَ بَأْسَ انْفِرِى.

756. It was related that Aisha said: "We set off with The Prophet (Prayers & peace be upon him) with the intention of performing Pilgrimage alone, and when we arrived in Makkah we performed the circumambulation of the Ka'ba and then The Prophet (Prayers & peace be upon him) ordered those who did not have sacrificial animals with them to put off pilgrim

garb. Thus the people who did not have sacrificial animals with them put off their pilgrim garb. The wives of The Prophet (Prayers & peace be upon him) also had not taken sacrificial animals with them, so they also put off pilgrim garb." Aisha added: "I began menstruating and could not perform the circumambulation of the Ka'ba." So on the night of Hasba I said: "O Messenger of God! Everyone is returning from performing Pilgrimage and Umra, but I am returning after performing Pilgrimage alone." He said: "Did you not perform the circumambulation of the Ka'ba on the night we arrived in Makkah?" I replied: "No." He said: "Go with your brother to Tan'im and put on pilgrim garb for Umra and come back to such and such a place." At this Safiya said: "I feel I will detain all of you." The Prophet (Prayers & peace be upon him) said with an expression of dismay: "Did you not perform the circumambulation of the Ka'ba on the day of sacrifice?" Safiya replied: "Yes." He said: "There is no harm in your coming with us."

٧٥٧ - وَعَنْهَا فِي رِوَايَةٍ أُخْرَى قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالحَجِّ، وَأَهَلَّ رَسُولُ اللهِ ﷺ بِالحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالحَجِّ أَوْ جَمَعَ الحجَّ وَالْعُمْرَةَ لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ.

757. It was related that Aisha said: "We set off with the Messenger of God in the year of the Prophet's final Pilgrimage. Some of us had put on pilgrim garb for Umra alone, and some for both the Pilgrimage and Umra, and others for the Pilgrimage alone. The Messenger of God put on pilgrim garb for Pilgrimage. Thus whoever had put on pilgrim garb for Pilgrimage or for

both Pilgrimage and Umra did not put off pilgrim garb until the day of sacrifice."

٧٥٨ - عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ نَهَى عَنِ الْمُتْعَةِ وَأَنْ يُجْمَعَ بَيْنَهُمَا فَلَمَّا رَأَى عَلِيٌّ رَضِيَ اللهُ عَنْهُ أَهَلَّ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لأَدَعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

758. It was related that Uthman used to forbid the people to perform the Pilgrimage and Umra together and when Ali knew of this he put on pilgrim garb for the Pilgrimage and Umra together, repeating his intention to perform Umra and the Pilgrimage and said: 'I will not abandon the tradition of The Prophet (Prayers & peace be upon him) because of the sayings of others'."

٧٥٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الأَرْضِ وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ وَعَفَا الأَثَرْ وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللهِ، قَالَ: حِلٌّ كُلُّهُ.

759. It was related that Ibn Abbas said: "The people used to believe that the performance of Umra during the months of Pilgrimage was a grave sin. And they used to think that the month of Safar was sacred and they said: 'When the wounds on the camel's back heal and the scars disappear and the month of Safar is past, then it is permissible to perform Umra for those who wish to perform it.' The Prophet (Prayers & peace be upon him) and his companions reached Makkah on

the morning of 4th Dhul-Hijjah and put on pilgrim garb and he ordered his companions to make their intentions for Umra alone. They were puzzled at his command and asked: "O Messenger of God! What state of pilgrimage is permitted?" The Prophet (Prayers & peace be upon him) replied: "Put off the state of pilgrimage completely as one who is not on pilgrimage."

٧٦٠ - عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ.

760. It was related that that Hafsa, the wife of The Prophet (Prayers & peace be upon him) said: "O Messenger of God! Why have the people taken off their pilgrim garb after performing Umra but you have not removed your pilgrim garb after performing Umra?" He replied: "I have entwined my hair and garlanded my sacrificial animal. So I will not put off my pilgrim garb until I have slaughtered it."

٧٦١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ التَّمَتُّعِ، وَقَالَ: نَهَانِي نَاسٌ عَنْهُ فَأَمَرَهُ بِهِ، قَالَ الرَّجُلُ: فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلاً يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، قَالَ: فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَقَالَ: سُنَّةُ النَّبِيِّ ﷺ فَقَالَ لِي: أَقِمْ عِنْدِي فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي. قَالَ شُعْبَةُ: فَقُلْتُ: لِمَ؟ فَقَالَ لِلرُّؤْيَا الَّتِي رَأَيْتُ.

761. It was related that Shu'aba said that Abu Jamra Nasr Ibn Imran Al-Dubai said: "I had the intention to perform Pilgrimage and the people advised me not to. I asked Ibn Abbas about it and he ordered me to perform Pilgrimage. Later on I had a vision in which I saw someone telling me: 'Pilgrimage performed ac-

cording to the tradition of The Prophet (Prayers & peace be upon him) without committing sin and accepted by God'. I recounted the dream to Ibn Abbas and he said: 'This is the tradition of Abu Al Qasim'. Then he said to me: 'Stay with me and I shall give you a share of my property.' I asked: 'Why?' He said: 'Because of the vision'."

٧٦٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ حَجَّ مَعَ النَّبِىِّ ﷺ يَوْمَ سَاقَ الْبُدْنَ مَعَهُ وَقَدْ أَهَلُّوا بِالحَجِّ مُفْرَدًا فَقَالَ لَهُمْ: أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَصِّرُوا ثُمَّ أَقِيمُوا حَلاَلاً حَتَّى إِذَا كَانَ يَوْمَ التَّرْوِيَةِ فَأَهِلُّوا بِالحَجِّ وَاجْعَلُوا الَّتِى قَدِمْتُمْ بِهَا مُتْعَةً، فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الحَجَّ؟ فَقَالَ: افْعَلُوا مَا أَمَرْتُكُمْ فَلَوْلاَ أَنِّى سُقْتُ الْهَدْىَ لَفَعَلْتُ مِثْلَ الَّذِى أَمَرْتُكُمْ وَلَكِنْ لاَ يَحِلُّ مِنِّى حَرَامٌ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ فَفَعَلُوا.

762. It was related that Jabir Ibn Abd Allah said: "I performed the Pilgrimage with The Prophet (Prayers & peace be upon him) on the day he drove the camels with him. The people had put on pilgrim garb for Pilgrimage alone. The Prophet (Prayers & peace be upon him) ordered them to put off their pilgrim garb after circumambulating the Ka'ba, and going to and fro between Safa and Marwa, and to cut their hair short and to remain there as those who were not on pilgrimage until the day of Tarwiya when they would put on pilgrim garb for Pilgrimage and they were ordered to make the state of pilgrimage with which they had come for Umra alone. They asked: "How can we make it Umra when we intended to perform Pilgrimage?" The Prophet (Prayers & peace be upon him) said: "Do as I order you. Had I not brought this sacrificial animal with me I would have done the same, but I cannot put off the state

of pilgrimage until the sacrificial animal reaches its destination." So they did as he ordered.

٧٦٣ - عَنْ عِمْرَانَ رَضِيَ اللهُ عَنْهُ قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنَزَلَ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

763. It was related that Imran said: "We performed Pilgrimage without a sacrificial animal during the lifetime of the Messenger of God and then the Qur'an was revealed concerning it and someone gave his own opinion regarding it."

٧٦٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

764. It was related that Ibn Umar said: "The Messenger of God entered Makkah from Kada' from the highest place at Al-Batha and used to leave Makkah from the lowest place."

٧٦٥ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ، قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: فَعَلَ ذَلِكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالأَرْضِ.

765. It was related that Aisha said: "I asked The Prophet (Prayers & peace be upon him) if the circular wall was a part of the Ka'ba. The Prophet (Prayers & peace be upon him) replied : "Yes." I asked him: "What is the matter with them then, why did they not include it in the building of the Ka'ba?" He said: " Your tribe ran short of funds?" I asked: "Why its gate, is it so high?" He replied: "Your people made it so to admit who-

ever they wished and to keep out whoever they wished. If your people had not been so close to the times before Islam and had I not been afraid that they would be disinclined, surely I would have included the wall inside the building of the Ka'ba and I would have lowered its gate to ground level."

٧٦٦ - وفي رواية عنها رضي الله عنها أن النبي ﷺ قال: لولا أن قومك حديث عهد بجاهلية لأمرت بالبيت فهدم، فأدخلت فيه ما أخرج منه، وألزقته بالأرض، وجعلت له بابين بابا شرقيا وبابا غربيا فبلغت به أساس إبراهيم.

766. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) told her: 'O Aisha! Had your people not been so close to the times before Islam, I would have ordered the demolishment of the Ka'ba and then restored it to its original size and for it two doors one to the east and one to the west joining it to the original foundations laid by Abraham.

٧٦٧ - عن أسامة بن زيد رضي الله عنهما أنه قال: يا رسول الله أين تنزل في دارك بمكة فقال: وهل ترك عقيل من رباع أو دور؟ وكان عقيل ورث أبا طالب هو وطالب، ولم يرثه جعفر ولا علي رضي الله عنهما شيئا لأنهما كانا مسلمين، وكان عقيل وطالب كافرين.

767. It was related that Usama Ibn Zaid said: "I asked the Messenger of God: Will you stay in your house in Makkah?' He replied: 'Has Aqil left any property or house?' Aqil along with Talib had inherited property from Abu Talib. Jafar and Ali did not inherit anything as they were Muslims, but Aqil and Talib were unbelievers.

٧٦٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ حِينَ أَرَادَ قُدُومَ مَكَّةَ: مَنْزِلُنَا غَدًا إِنْ شَاءَ اللهُ تَعَالَى بِخَيْفِ بَنِى كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ يَعْنِى ذَلِكَ الْمُحَصَّبِ، وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِى هَاشِمٍ وَبَنِى الْمُطَّلِبِ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمْ النَّبِىَّ ﷺ.

768. It was related that Abu Huraira said that when the Messenger of God reached the outskirts of Makkah he said: "If God pleases, tomorrow we shall stay at Khaif Bani Kinana where the unbeliever pledged their paganism." He meant by that Al-Muhassab where the tribes of Quraish and Kinana took a pledge of allegiance together against Bani Hashim and Bani Abd Al Muttalib or Bani Al Muttalib that they would not inter-marry with them or conduct business with them until they handed The Prophet (Prayers & peace be upon him) over to them."

٧٦٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ.

769. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A black man with thin legs from the Abyssinian people will come and destroy the Ka'ba."

٧٧٠ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ فَلَمَّا فَرَضَ اللهُ رَمَضَانَ قَالَ رَسُولُ اللهِ ﷺ: مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ.

770. It was related that Aisha said: "Before fasting the month of Ramadan was enjoined upon the people, they used to fast on Ashura'a (10th of Muharram). That was the day on which the

Ka'ba used to be covered. But when God enjoined fasting for the month of Ramadan, the Messenger of God said: 'Whoever wishes to fast it (Ashura'a) may do so, and whoever wishes to leave it may do so'."

٧٧١ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قالَ: لَيُحَجَّنَّ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ.

771. It was related that Abi Sa'id Al-Khudri said that The Prophet (Prayers & peace be upon him) said: "Believers will continue to perform the Pilgrimage and Umra even after the coming of Gog and Magog."

٧٧٢ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قالَ: كَأَنِّى بِهِ أَسْوَدُ أَفْحَجُ يَقْلَعُهَا حَجَرًا حَجَرًا.

772. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "It is as if I see him, a black man with thin legs pulling out the stones of the Ka'ba one by one."

٧٧٣ - عَنْ عُمَرَ رَضِىَ اللهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّى أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّى رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

773. It was related that Umar approached the black stone and kissed it saying: "I know that you are only a stone which can do no harm or benefit. If it were not that I saw The Prophet (Prayers & peace be upon him) kissing you I would not have done so."

٧٧٤ - عَنْ عَبْدِ اللهِ بْنِ أَوْفَى رَضِيَ اللهُ عَنْهُ قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ؟ قَالَ: لاَ.

774. It was related that Abd Allah Abi Aufa said: "The Messenger of God performed Umra, he circumambulated the Ka'ba and prayed two Rak'at behind Abraham's station accompanied by someone who screened him from the people. So a man said to him: 'Did the Messenger of God enter the Ka'ba?' He said: 'No'."

٧٧٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا الأَزْلاَمُ، فَقَالَ رَسُولُ اللهِ ﷺ: قَاتَلَهُمُ اللهُ أَمَا وَاللهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ، فَدَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَلَمْ يُصَلِّ فِيهِ.

775. It was related that Ibn Abbas said: "When the Messenger of God came to Makkah he refused to go into the Ka'ba as idols were still inside it. He ordered them removed, and so they were removed. The people took out the pictures of Abraham and Ismail holding arrows and the Messenger of God said: "May God obliterate these people. By God! They knew well that neither Abraham nor Ismail ever divined with arrows." Then he entered the Ka'ba and said God is Great at its corners but he did not pray in it."

٧٧٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ

776. It was related that Ibn Abbas said: "When the Messenger of God and his companions arrived in Makkah the polytheists said: 'They are coming to you while they are weakened by the fever of Madinah.' The Prophet (Prayers & peace be upon him) ordered his companions to run on the first three rounds of the Ka'ba and to walk between the two corners. The Prophet (Prayers & peace be upon him) did not order them to run in all the rounds from his pity for them."

٧٧٧ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

777. It was related that Ibn Umar said: "I saw the Messenger of God arrive in Makkah, he kissed the Black Stone first while circumambulating the Ka'ba and he ran the first three rounds of the seven."

٧٧٨ - عَنِ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: فَمَا لَنَا وَالرَّمَلَ إِنَّمَا كُنَّا رَاءَيْنَا بِهِ الْمُشْرِكِينَ وَقَدْ أَهْلَكَهُمُ اللهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلاَ نُحِبُّ أَنْ نَتْرُكَهُ.

778. It was related that Umar said: "We are not obliged to run while circumambulating, it is only to be seen by the pagans while God has cursed them." Then Umar said: "It was something The Prophet (Prayers & peace be upon him) did and we do not wish to abandon it."

٧٧٩ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ اسْتِلاَمَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلاَ رَخَاءٍ مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا.

779. It was related that Ibn Umar said: "I have never missed handling the two corners of the Ka'ba, whether in a crowd or

alone, from the time I saw The Prophet (Prayers & peace be upon him) handle them."

٧٨٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

780. It was related that Ibn Abbas said: "During his last Pilgrimage The Prophet (Prayers & peace be upon him) circumambulated the Ka'ba mounted upon a camel and he touched the corner with a crooked stick."

٧٨١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ اسْتِلاَمِ الْحَجَرِ، فَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ، فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ زُحِمْتُ؟ أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ! رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

781. It was related that Al-Zubair bin Arabi said: "A man asked Ibn Umar about touching the Stone, so he said: 'I have seen the Messenger of God touching and kissing it.' The questioner said: 'But what should I do if it is very crowded there and I am unable to reach it?' He said: 'You should have stayed in Yemen, I saw the Messenger of God touching and kissing it'."

٧٨٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ ﷺ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا مِثْلَهُ.

782. It was related that Aisha said: "Upon reaching Makkah The Prophet (Prayers & peace be upon him) always first made ablution and then circumambulated the Ka'ba and that was not Umra. Then Abu Bakr and Umar performed the pilgrimage in the same way."

٧٨٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا حَدِيثُ طَوَافِ النَّبِيِّ ﷺ تَقَدَّمَ قَرِيبًا، وَزَادَ فِي هٰذَاهِ الرِّوَايَةِ أَنَّهُ كَانَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ الطَّوَافِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

783. It was related that Abd Allah Ibn Umar said: "When the Messenger of God circumambulated the Ka'ba in the Pilgrimage, he would run for the first three rounds and walk in the last four rounds. Then after circumambulating he used to pray two Rak'at and then go to and fro between Safa and Marwa."

٧٨٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بِسَيْرٍ أَوْ بِخَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذٰلِكَ فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: قُدْ بِيَدِهِ.

784. It was related that that Ibn Abbas said: "While The Prophet (Prayers & peace be upon him) was circumambulating the Ka'ba he passed a man who had his hands tied to another man with a rope or something similar. The Prophet (Prayers & peace be upon him) cut it with his hands and said: 'Lead him by the hand'."

٧٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ فِي الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ بِمِنًى فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ أَنْ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

785. It was related that Abu Huraira said: "In the year preceding the Prophet's Farewell Pilgrimage when The Prophet (Prayers & peace be upon him) appointed Abu Bakr Al Siddiq as Amir of the Pilgrimage, Abu Bakr sent me with a group of people to proclaim that no polytheist will be permitted to perform pil-

grimage after that year, nor will any naked person be allowed to circumambulate the Ka'ba."

٧٨٦ - عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.

786. It was related that Abd Allah Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came to Makkah and circumambulated the Ka'ba and went to and fro between Safa and Marwa, and he did not approach the Ka'ba after circumambulating it until he returned from Mount Arafat."

٧٨٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ فَأَذِنَ لَهُ.

787. It was related that Ibn Umar said: "Al Abbas bin Abd Al Muttalib sought the permission of the Messenger of God to stay in Makkah during the nights of Mina in order to provide the pilgrims with drinking water. So he allowed him to stay."

٧٨٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السِّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ: يَا فَضْلُ اذْهَبْ إِلَى أُمِّكَ فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا، فَقَالَ: اسْقِنِي، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ، قَالَ: اسْقِنِي، فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا فَقَالَ: اعْمَلُوا فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ، ثُمَّ قَالَ: لَوْلاَ أَنْ تُغْلَبُوا لَنَزَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ، يَعْنِي عَاتِقَهُ وَأَشَارَ إِلَى عَاتِقِهِ.

788. It was related that Ibn Abbas said that the Messenger of God came to the place of the drinking water and asked to drink.

Al Abbas said: "O Fadl! Go to your mother and bring water from her the Messenger of God to drink. The Messenger of God said: "Give me water to drink." Al Abbas said: "O Messenger of God! The people put their hands in it." The Messenger of God said: "Give me water to drink." Then he drank from it and then went to the well of Zam Zam and there the people were offering water to the others and drawing water from the well. He then said to them: "Continue, you are doing a righteous deed." And added: "Were it not that I fear that the people would compete with you, I would have come down and put the rope over this, and he indicated his shoulder."

٧٨٩ - وعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ، وَفِي رِوَايَةٍ عَنْهُ أَنَّهُ كَانَ يَوْمَئِذٍ عَلَى بَعِيرٍ.

789. It was related that Asim said that Al Sha'aby said that Ibn Abbas told him that he gave the Messenger of God water from Zam Zam, and he drank it while standing. Asim added that Ikrimah swore that that day The Prophet (Prayers & peace be upon him) was mounted upon a camel.

٧٩٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَهَا ابْنُ أُخْتِهَا عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ، ﴿**إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا**﴾ قَالَ: فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لاَ يَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، قَالَتْ: بِئْسَمَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا عَلَيْهِ كَانَتْ: لاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَتَطَوَّفَ بِهِمَا، وَلَكِنَّهَا أُنْزِلَتْ فِي الأَنْصَارِ كَانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، قَالُوا يَا رَسُولَ اللَّهِ: إِنَا كُنَّا نَتَحَرَّجُ أَنْ نَطَّوَّفَ

بَيْنَ الصَّفَا وَالْـمَرْوَة، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾ الآيَةَ، قَالَتْ عَائِشَةُ رَضِيَ الـلَّهُ عَنْهَا: وَقَدْ سَنَّ رَسُولُ الـلَّهِ ﷺ الـطَّوَافَ بَيْنَهُمَا فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بَيْنَهُمَا.

790. It was related that Urwa said that he asked Aisha: "What would you say about what God has said: 'Indeed! Safa and Marwa are among the religious ceremonies of Pilgrimage ordained by God, so whoever performs Pilgrimage to the Sacred House or pays a visit to it (Umra), there is no harm if he circumambulates them.'(Surah 2 verse 158) By God! There is no harm if he circumambulates Safa and Marwa?" Aisha said: 'O son of my sister! What you have said is wrong, had that been as you say it would mean there is no harm for the one who does not go to and fro between them. But it was revealed regarding the Helpers (Al Ansar) who before becoming Muslim used to jubilate for an idol named 'Manat' which they used to worship at a place called 'Al Mushallal', so whoever jubilated in idol worship was embarrassed to go to and fro between Safa and Marwa. When they became Muslim they asked the Messenger of God about this saying: 'O Messenger of God, we were embarrassed to go to and fro between Safa and Marwa.' So God revealed: "Indeed! Safa and Marwa are among the religious ceremonies of Pilgrimage ordained by God." Aisha added: 'The Messenger of God set the tradition of going to and fro between them, so no one should abandon doing so'."

٧٩١ - عَنِ ابْنِ عُمَرَ رَضِيَ الـلَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَافَ الـطَّوَافَ الأَوَّلَ خَبَّ ثَلاَثاً وَمَشَى أَرْبَعاً، وَكَانَ يَسْعَى بَطْنَ الـمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالـمَرْوَةِ.

791. It was related that Ibn Umar said: "When the Messenger of God performed the first circumambulation he ran in the first three rounds and then walked for the remaining four rounds. While going to and fro between Safa and Marwa he used to run in the rain water channel."

٧٩٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَّ النَّبِيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ وَمَعَهُ هَدْيٌ، فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا ثُمَّ يُقَصِّرُوا وَيَحِلُّوا إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنِيًّا! فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْيَ لأَحْلَلْتُ.

792. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) and his companions put on pilgrim garb for Pilgrimage and no one except The Prophet (Prayers & peace be upon him) and Talha had a sacrificial animal with them. Ali arrived from Yemen with a sacrificial animal, he said: 'I have put on pilgrim garb as The Prophet (Prayers & peace be upon him) has done.' The Prophet (Prayers & peace be upon him) ordered his companions to perform Umra with the pilgrim garb that they had put on, and after circumambulating the Ka'ba and going to and fro between Safa and Marwa to cut their hair short and to put off their pilgrim garb except those who had a sacrificial animal with them. They said: "How can we go on to Mina after having approached our wives?" When The Prophet (Prayers & peace be upon him) heard of this he said: "Had I known be-

fore what I now know I would not have brought the sacrificial animals with me, I would have put off my pilgrim garb."

٧٩٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ أَيْنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى، قَالَ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ. ثُمَّ قَالَ أَنَسٌ: افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ.

793. It was related that Abd Al Aziz Ibn Rufai said: "I asked Anas Ibn Malik: 'Tell me what you recall from the Messenger of God about where he offered the noon and afternoon prayers on the day of Tarwiya (8th of Dhul-Hijjah)?' He said: 'He prayed at Mina.' I asked: 'Where did he offer the afternoon prayer on the day of Nafr (departure from Mina 12th / 13th Dhul-Hijjah)?' He said: 'At Al-Abtah.' And he said: 'You should do as your leaders do'."

٧٩٤ - عَنْ أُمِّ الْفَضْلِ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ فَشَرِبَهُ.

794. It was related that Umm Al-Fadl said: "The people were unsure as to whether The Prophet (Prayers & peace be upon him) was fasting on the day of Arafat, so I sent him something to drink and he drank it."

٧٩٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ أَتَى يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَّاجِ فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ، فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ، قَالَ: هَذِهِ السَّاعَةَ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجَ، فَنَزَلَ حَتَّى خَرَجَ الْحَجَّاجُ فَسَارَ. فَقَالَ لَهُ سَالِمُ بْنُ عَبْدِ اللَّهِ وَكَانَ مَعَ أَبِيهِ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ

اللّه فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّه قَالَ: صَدَقَ، وكَانَ عَبْدُ الْمَلِكَ قَدْ كَتَبَ إِلَى الحَجّاجِ أنْ لاَ يُخَالِفَ ابْنَ عُمَرَ فِى الحَجِّ.

795. It was related that Ibn Umar said that he came on the day of Arafat when the sun abated at noon, and called out near Al-Hajjaj's tent. Al-Hajjaj came out wearing a waist wrapper dyed with saffron and said: 'O Abi Abd Al Rahman! What is wrong?' He said: 'If you would follow the tradition of The Prophet (Prayers & peace be upon him) then go on to Arafat.' Al-Hajjaj asked: 'Even at this hour?' Ibn Umar said: 'Yes.' He replied: 'Please wait for me to pour some water over my head and I will come out.' Then Ibn Umar got off his mount and waited until Al-Hajjaj came out." So he walked between me and my father. I said to him: 'If you would follow the tradition of The Prophet (Prayers & peace be upon him) shorten your speech and hurry along to Arafat.' He began to look at Abd Allah and Abd Allah saw that he said that he had spoken truthfully.' Abd El Malik wrote to Al-Hajjaj urging him not to differ from Ibn Umar during the Pilgrimage."

٧٩٦ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَضْلَلْتُ بَعِيرًا لِى فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأَيْتُ النَّبِىَّ ﷺ وَاقِفاً بِعَرَفَةَ، فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الْحُمْسِ فَمَا شَأْنُهُ هَا هُنَا.

796. It was related that Jubair Ibn Mut'im said: "I lost my camel and went out to search for it on the day of Arafat, and I saw The Prophet (Prayers & peace be upon him) standing in Arafat. I told myself, by God he is from the strictly religious. What is he doing here?"

٧٩٧ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ عَنْ سَيْرِ رَسُولِ اللَّه ﷺ فِى حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ، قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

797. It was related that Usama Ibn Zaid was asked: "What speed did the camel of the Messenger of God do during the Farewell Pilgrimage?" Usama said: "He used to walk at an even pace and when there was more space he would let his camel run fast." The relater said: "The speed was fast."

٧٩٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً وَضَرْباً لِلإِبِلِ فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ.

798. It was related that Ibn Abbas said: "I went out with The Prophet (Prayers & peace be upon him) on the day of Arafat and The Prophet (Prayers & peace be upon him) heard much commotion and beating of camels behind him. So he signaled to the people with his whip saying: "O people! Be quiet. Good deeds are not done by rushing."

٧٩٩ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ، فَقَامَتْ تُصَلِّي فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنَيَّ هَلْ غَابَ الْقَمَرُ؟ قَالَ: لاَ، فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنَيَّ هَلْ غَابَ الْقَمَرُ؟ قَالَ: نَعَمْ، قَالَتْ: فَارْتَحِلُوا، قَالَ: فَارْتَحَلْنَا وَمَضَيْنَا حَتَّى رَمَتِ الجَمْرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا، قَالَ: فَقُلْتُ لَهَا: يَا هَنْتَاهُ مَا أُرَانَا إِلاَّ غَلَّسْنَا، قَالَتْ: يَا بُنَيَّ إِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِلظُّعُنِ.

799. It was related that Asma' Bint Abi Bakr said: "One night I went down for congregational prayers at Al-Muzdalifa and stood in prayer for a while and then asked my son: 'Has the moon set?' He said: 'No,' so I prayed again and them asked: 'Has the moon set?' He replied: 'Yes,' so I told him we should depart and we set off and went on until I threw pebbles at the Jamra and then I returned to my house and offered the

dawn prayer. He asked: "O mother! I think we have arrived early in the night.' I said: 'O my son! The Messenger of God permitted the women to do so.'"

٨٠٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَزَلْنَا الْمُزْدَلِفَةَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ سَوْدَةُ أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكَانَتِ امْرَأَةً فَأَذِنَ لَهَا، فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفْعِهِ، فَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنَتْ سَوْدَةُ أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

800. It was related that Aisha said: "We dismounted at Al-Muzdalifa and Sauda asked The Prophet (Prayers & peace be upon him) for permission to depart early before the crowds of people. She was unable to move quickly so he gave her permission and she left before the crowds. We remained in Al-Muzdalifa until dawn, and set off with The Prophet (Prayers & peace be upon him) but I wished that I had taken the permission of the Messenger of God to do as Sauda had done, and that would have made me happier than anything else."

٨٠١ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَدِمَ جَمْعاً فَصَلَّى الصَّلاَتَيْنِ كُلَّ صَلاَةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ وَالْعَشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ قَائِلٌ يَقُولُ: طَلَعَ الْفَجْرُ، وَقَائِلٌ يَقُولُ: لَمْ يَطْلُعِ الْفَجْرُ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَاتَيْنِ الصَّلاَتَيْنِ حُوِّلَتَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ الْمَغْرِبَ وَالْعِشَاءَ فَلاَ يَقْدَمُ النَّاسُ جَمْعاً حَتَّى يُعْتِمُوا وَصَلاَةَ الْفَجْرِ هَذِهِ السَّاعَةَ، ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قَالَ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ السُّنَّةَ، فَمَا أَدْرِي أَقَوْلُهُ: كَانَ أَسْرَعَ أَمْ دَفْعُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ؟ فَلَمْ يَزَلْ يُلَبِّي حَتَّى جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ.

801. It was related that Abd Al Rahman Ibn Yazid said: "I went out with Abd Allah Ibn Mas'oud to Makkah and when we ap-

proached the congregation he offered the two prayers together, making the call to prayer and the Iqama separately for each prayer. He ate his evening meal between the two prayers. He offered the dawn prayer as soon as the dawn broke. Some of the people said: 'The day has dawned,' and others said: 'The day has not dawned.' Abd Allah said: 'The Messenger of God said: 'These two prayers have been moved from their usual times only at this place, the sunset prayer and the evening prayer. The people should not gather until the evening prayer is due, and the dawn prayer is at this hour'." Then Abd Allah remained there until it became lighter and he said: 'If the Amir of the Believers hurried on to Mina now, then he would have followed the tradition.' I do not know which occurred first, his statement or Uthman's departure. And he kept repeating Talbiya until he threw pebbles at the jamrat-al-Aqaba on the day of slaughtering."

٨٠٢ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَإِنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

802. It was related that Umar offered the dawn prayer in congregation, then rose up and said: 'The unbelievers did not use to disperse until sunrise, and they used to say: 'Thabir is rising.' The Prophet (Prayers & peace be upon him) did the opposite of that and departed before sunrise."

٨٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ: ارْكَبْهَا، فَقَالَ: إِنَّهَا بَدَنَةٌ، فَقَالَ: ارْكَبْهَا، فَقَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: ارْكَبْهَا وَيْلَكَ - فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ.

803. It was related that Abu Huraira said that the Messenger of God saw a man leading his sacrificial camel. He said: "Ride it." The man said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) repeated: "Ride it." He said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) said for the third or second time: "Woe to you! Ride it."

٨٠٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لاَ يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ، حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ يُهِلَّ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْياً فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ.

804. It was related that Ibn Umar said: "The Messenger of God performed Umra and Pilgrimage during his Farewell Pilgrimage. He led a sacrificial animal from Dhul-Hulaifa, the Messenger of God began by putting on pilgrim garb for Umra and Pilgrimage. And the people performed Umra and Pilgrimage with The Prophet (Prayers & peace be upon him). Some of them had driven sacrificial animals with them and others had not. So when The Prophet (Prayers & peace be upon him) reached Makkah he said: "Whoever has driven a sacrificial animal should not put off his pilgrim garb until he completes his Pilgrimage. And those who have not brought sacrificial animals with them should circumambulate the Ka'ba and go to and fro between Safa and Marwa, then cut their hair short and put off their pilgrim garb, later they should again put on pilgrim

garb for Pilgrimage after first offering a sacrificial animal. And if anyone cannot afford to buy a sacrificial animal then they may fast for three days while on Pilgrimage and for seven days when they return home."

٨٠٥ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالاَ: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ.

805. It was related that Al-Miswar Ibn Makhrama and Marwan said: "The Prophet (Prayers & peace be upon him) set off from Madinah together with more than one thousand companions and when they reached Dhul-Hulaifa, The Prophet (Prayers & peace be upon him) garlanded his sacrificial animal and marked it and put on his pilgrim garb for Umra."

٨٠٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهُ بَلَغَهَا أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَنْ أَهْدَى هَدْياً حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ هَدْيُهُ، فَقَالَتْ عَائِشَةُ: لَيْس كَمَا قَالَ، أَنَا فَتَلْتُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ بَعَثَ بِهَا مَعَ أَبِي فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ لَهُ حَتَّى نُحِرَ الْهَدْيُ.

وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ: أَنَّ النَّبِيَّ ﷺ أَهْدَى غَنَماً وَفِي رِوَايَةٍ عَنْهَا أَنَّهُ ﷺ قَدَّ الْغَنَمَ وَأَقَامَ فِي أَهْلِهِ حَلاَلاً.

وَفِي رِوَايَةٍ عَنْهَا قَالَتْ: فَتَلْتُ قَلاَئِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِي.

806. It was related that Aisha was told that Abd Allah Ibn Abbas had said: "Whoever sends his sacrificial animal to the Ka'ba, then whatever is unlawful for a pilgrim becomes unlawful for him until he slaughters it. Aisha said: "It is not as Ibn Abbas has said, I twined the garlands of the sacrificial animals of the

Messenger of God with my own hands. Then the Messenger of God put them around their necks with his own hands, and sent them with my father. But nothing was considered unlawful until he slaughtered the sacrificial animals which had been made lawful by God Almighty."

And it was related that she also said: "Once The Prophet (Prayers & peace be upon him) sent sheep as the sacrificial animals." And it was related in another narration that she also said: "I used to make the garlands for The Prophet (Prayers & peace be upon him) and The Prophet (Prayers & peace be upon him) used to garland the sheep and then stay with his family as a non-pilgrim." And it was related that she said: "I twined its garlands from the wool I had."

٨٠٧ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عنْهُ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلَالِ الْبُدْنِ الَّتِي نُحِرَت وَبِجُلُودِهَا.

807. It was related that Ali said: "The Messenger of God ordered me to give the skin and covering sheet of the sacrificial animals I had slaughtered as charity."

٨٠٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ تَقَدَّمَ، وَفِي هَذِهِ الرِّوَايَةِ زِيَادَةٌ: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هَذَا؟ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

808. It was related that Aisha said: "We went out with the Messenger of God five days before the end of Dhul-Qa'ada with the intention of performing Pilgrimage. When we neared Makkah the Messenger of God ordered those who did not have sacrificial animals with them to put off their pilgrim garb after cir-

cumambulating the Ka'ba and going to and fro between Safa and Marwa." Aisha added: "On the day of Nahr (slaughtering) we were brought some beef. I asked 'What is this?' It was said: 'The Messenger of God has slaughtered on behalf of his wives'."

٨٠٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ يَنْحَرُ فِي الْمَنْحَرِ، يَعْنِي مَنْحَرَ رَسُولِ اللَّهِ ﷺ.

809. It was related that Abd Allah Ibn Umar used to slaughter his sacrificial animal at the place of slaughter which the Messenger of God used.

٨١٠ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ رَأَى رَجُلاً قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا فَقَالَ: ابْعَثْهَا قِيَاماً مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ ﷺ.

810. It was related that Ibn Umar passed a man who had made his sacrificial camel sit down in order to slaughter it. Ibn Umar said: "Slaughter it while it is standing with one leg tied up according to the tradition of Mohammed."

٨١١ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى الْبُدْنِ وَلاَ أُعْطِيَ عَلَيْهَا شَيْئاً فِي جِزَارَتِهَا.

811. It was related that Ali said: "The Prophet (Prayers & peace be upon him) ordered me to supervise the slaughter of the sacrificial animals and not to give any part of them to the butcher in payment for slaughtering."

٨١٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى فَرَخَّصَ لَنَا النَّبِيُّ ﷺ فَقَالَ: كُلُوا وَتَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا.

812. It was related that Jabir Ibn Abd Allah said: "We never ate the meat of the sacrificial camels for more than the three days at Mina. Then The Prophet (Prayers & peace be upon him) permitted us saying: 'Eat some and stock some with you. So we ate some and took some with us'."

٨١٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِه.

813. It was related that Ibn Umar said: "The Messenger of God shaved his head on completion of his Pilgrimage."

٨١٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ، قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَالْمُقَصِّرِينَ.

814. It was related that Ibn Umar also said: "The Messenger of God said: 'Please God! Have mercy upon those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Have mercy upon those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'And those who cut their hair short'."

٨١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مِثْلُ ذَلِكَ إِلاَّ أَنَّهُ قَالَ: اغْفِرْ، بَدَلَ ارْحَمْ قَالَهَا ثَلاثًا قَالَ: وَلِلْمُقَصِّرِينَ.

815. It was related that Abu Huraira said: "The Messenger of God said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God,

and those who cut their hair short.' He said three times: 'And those who cut their hair short'."

٨١٦ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ.

816. It was related that Mu'awiya said: "I shortened the hair of the Messenger of God with a blade."

٨١٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَأَلَهُ رَجُلٌ مَتَى أَرْمِي الْجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمِهْ، فَأَعَادَ عَلَيْهِ الْمَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

817. It was related that Wabra (may God have mercy on him) said: "I asked Ibn Umar: 'When should I cast the pebbles?' He said: 'When your leader does so.' I repeated the question again. He said: 'We used to wait until the sun declined and then cast the pebbles'."

٨١٨ - عَنْ عَبْدِ اللَّهِ بْنِ مسعود رَضِيَ اللَّهُ عَنْهُ أَنَّهُ رَمَى مِنْ بَطْنِ الْوَادِي فَقِيلَ لَهُ إِنَّ نَاسـاً يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ: وَالَّذِي لاَ إِلَهَ غَيْرُهُ هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

818. It was related that Abd Allah bin Mas'oud said that he cast the pebbles from the centre of the valley. It was said to him that some people cast them from above it. He said: "By The One Whom there is no god but Him, this is the place from which the one to whom Surah 'The Heifer' was revealed used to cast."

٨١٩ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ انْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى، فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ وَرَمَى بِسَبْعٍ وَقَالَ: هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

819. It was related that he also said: "When I reached the large stone I kept the Ka'ba on my left and Mina on my right and cast seven and said: 'Thus did the one to whom Surah 'The Heifer' was revealed'."

٨٢٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَرْمِي الجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهِلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطَى، ثُمَّ يَأْخُذُ ذَاتَ الشِّمَالِ فَيَسْتَهِلُّ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ فَيَقُومُ طَوِيلاً، ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ، وَيَقُومُ طَوِيلاً ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلاَ يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ وَيَقُولُ: هكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

820. It was related that Ibn Umar used to cast pebbles at the lower stone with seven small pebbles and used to recite 'God is Great' upon every throw. Then he used to go on until he reached level ground where he would stand facing the Qibla and raise his hands and invoke God Almighty for a long time. Then he used to cast pebbles at the middle stone and go left towards the middle ground where he used to stand facing the Qibla. He used to stay there for a long time raising his hands and invoking God and stood again for a long time. Then he used to cast pebbles from the centre of the valley at the stone of Al-Aqaba, but he did not stay in it and then he used to depart and say: "Thus have I seen The Prophet (Prayers & peace be upon him) do."

٨٢١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرَ عَهْدِهِمْ بِالْبَيْتِ إلاَّ أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

821. It was related that Ibn Abbas said: "The people were ordered to circumambulate the Ka'ba as the final act before departing

from Makkah, except the menstruating women, who were excused."

٨٢٢ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

822. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) offered the noon, afternoon, sunset and evening prayers and slept for some time at a place called Al-Mahassab, and then he rode to the Ka'ba and circumambulated it."

٨٢٣ – عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا أَفَاضَتْ، قَالَ: وَسَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّهَا لاَ تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ.

823. It was related that Ibn Abbas said: "A menstruating woman was permitted to leave Makkah if she had circumambulated the Ka'ba after returning from Mina." He said: "I heard Ibn Umar saying: 'She should not leave.' The later I heard him say that The Prophet (Prayers & peace be upon him) had permitted them to leave.

٨٢٤ – وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

824. It was related that Ibn Abbas said: "Staying at Al-Mahassab is not a ceremony of the Pilgrimage but Al-Mahassab is a place where the Messenger of God camped."

٨٢٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي طُوًى حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا مَرَّ بِذِي طُوًى، وَبَاتَ بِهَا حَتَّى يُصْبِحَ، وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

825. It was related that Ibn Umar said: "Whenever I neared Makkah I used to spend the night at Tuwa until dawn, and then I used to enter Makkah. On my return from Makkah I used to pass by Tuwa and spend the night there until dawn. Thus The Prophet (Prayers & peace be upon him) used to do."

٣٤ - كتاب العُمْرة

٨٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ.

34. The Book of Al-Umra

826. It was related that Abu Huraira said that the Messenger of God said: "Umra is an expiation for sins committed. And the reward of Pilgrimage is nothing less than Paradise."

٨٢٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ فَقَالَ: لاَ بَأْسَ، وَقَالَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ.

827. It was related that Ibn Umar was asked about performing Umra before the Pilgrimage. He said: "There is no harm in it." He also said: "The Prophet (Prayers & peace be upon him) performed Umra before the Pilgrimage."

٨٢٨ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعاً إِحْدَاهُنَّ فِي رَجَبَ. قَالَ السَّائِلُ: فَقُلْتُ لِعَائِشَةَ: يَا أُمَّاهُ أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ: مَا يَقُولُ؟ قَالَ: يَقُولُ إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمْرَاتٍ إِحْدَاهُنَّ فِي رَجَبٍ، قَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ مَا اعْتَمَرَ عُمْرَةً إِلاَّ وَهُوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

828. It was related that Mujahid (may God have mercy on him) said: "Urwa Ibn Al Zubair and I entered the Mosque and saw

Abd Allah Ibn Umar seated close to Aisha's room and some people were praying the pre-noon prayer. We asked him about their prayer and he said that it was an invention. He then asked him how many times The Prophet (Prayers & peace be upon him) had performed Umra. He answered: 'Four, one of them was during the month of Rajab.' We did not wish to contradict him. Then we heard Aisha, the mother of the believers, cleaning her teeth with a siwak in her room. Urwa said: 'O mother! O mother of the believers! Have you heard what Abu Abd Al Rahman is saying?' She said: 'What did he say?' Urwa said: 'He said that the Messenger of God performed Umra four times and one of them was during the month of Rajab.' Aisha said: 'May God have mercy on Aba Abd Al Rahman! He was with The Prophet (Prayers & peace be upon him) on every Umra The Prophet (Prayers & peace be upon him) performed and he never performed any Umra in Rajab'."

٨٢٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعاً: عُمْرَةَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ حَيْثُ صَالَحَهُمْ، وَعُمْرَةَ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ أُرَاهُ حُنَيْنٍ، قُلْتُ: كَمْ حَجَّ؟ قَالَ: وَاحِدَةً؟.

وَفِي رِوَايَةٍ أَنَّهُ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةً فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

829. It was related that Anas Ibn Malik was asked how many times The Prophet (Prayers & peace be upon him) had performed Umra. He said: "Four, the Umra of Hudaibiya in Dhul-Qada when the unbelievers hindered him. And the Umra in the following year in Dhul-Qada after the truce with them. And the

Umra of Al Ju'arana where he divided the war spoils. I think it is Hunain." I said: "How many times did he perform the Pilgrimage?" He said: "once." And it was related that he said: "The Prophet (Prayers & peace be upon him) performed Umra when the unbelievers made him return and the Umra of Al-Hudaibiya the following year and an Umra in Dhul-Qada, and Umra with his Pilgrimage."

٨٣٠ - عَنِ الْبَرَاءِ بْنِ عَـــازِبٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ فِى ذِى الْقَعْدَةِ قَبْلَ أَنْ يَحُجَّ مَرَّتَيْنِ.

830. It was related that Al Bara' Ibn Azib said that the Messenger of God performed Umra twice in Dhul-Qada before the Pilgrimage."

٨٣١ - عَنْ عَبْدِ الـرَّحْمنِ بْنِ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا أَنَّ الـنَّبِىَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ، وَأَنَّ سُرَاقَةَ بْنَ مَـالِكِ بْنِ جُعْشُمٍ لَقِىَ النَّبِىَّ ﷺ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقَالَ: أَلَكُمْ هذَا خَاصَّةً يَا رَسُولَ اللهِ؟ قَالَ: لاَ، بَلْ لِلأَبَدِ.

831. It was related that and Al Rahman Ibn Abi Bakr said that The Prophet (Prayers & peace be upon him) commanded him to let Aisha ride behind him and to take her to perform her Umra from Al Tan'im.

٨٣٢ - حَدِيثُ عَائِشَةَ رَضِىَ اللهُ عَنْهَا فِى الْحَجِّ تَكَرَّرَ كَثِيرًا وَقَدْ تَقَدَّمَ بِتَمَامِهِ.

وَعَنْهَا رَضِىَ اللهُ عَنْهَا: فِى رِوَايَةٍ أَنَّ النَّبِىَّ ﷺ، قَالَ لَهَا فِى الْعُمْرَةِ: وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ أَوْ نَصَبِكِ.

832. It was related that Aisha said: "We set off with the Messenger of God at the beginning of the month of Dhul-Hijjah. The Messenger of God said: 'Whoever wishes to intend Umra may do so and whoever wishes to intend Pilgrimage may do so

And had I not brought the sacrificial animals with me I would have intended Umra.' Some of them intended Umra and some intended Pilgrimage, and I was of those who intended Umra. Then I began menstruating before reaching Makkah and was menstruating until the day of Arafat. I complained to the Messenger of God about it and he said: 'Give up your Umra, untie and comb your hair and make your intention for Pilgrimage. I did so and when it was the night of Hasba The Prophet (Prayers & peace be upon him) sent Abd Al Rahman with me to Al-Tan'im'." He let her ride behind him. And she intended Umra to replace the one she had given up. God completed her Pilgrimage and Umra and no sacrificial animal or fasting or charity was due upon her." And it was related that she also said: "O Messenger of God! The people are returning after having performed the two ceremonies, Pilgrimage and Umra, while I return with one ceremony of the Pilgrimage." It was said to her: "Wait until you purify yourself and then go to Al-Tan'im and announce your intention for Umra. Then join at such and such a place, but it is according to your means or the hardships you endure."

٨٣٣ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهَا كَانَتْ كُلَّمَا مَرَّتْ بِالحَجُونِ تَقُولُ: صَلَّى اللهُ عَلَى مُحَمَّدٍ. لَقَدْ نَزَلْنَا مَعَهُ هَا هُنَا، وَنحن يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلانٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالحَجِّ.

833. It was related that Asma Bint Abi Bakr said that whenever she passed by Al-Hajun she said: 'May God bless His Messenger Mohammed.' Once we dismounted there with him and at that time we were travelling with light baggage. We had a

few riding animals and little food supplies. I, my sister Aisha, Al Zubair and so and so performed Umra, and when we had passed our hands over the Ka'ba we completed our pilgrim state. The same night we made our intention for Pilgrimage."

٨٣٤ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ: كَانَ إذَا قَفَلَ مِنْ غَزْوٍ أوْ حَجٍّ أوْ عُمْرَةٍ يُكَبِّرُ على كُلِّ شَرَفٍ مِنَ الأرْضِ ثَلاثَ تَكْبِيرَاتٍ ثُمَّ يَقُول: لاَ إلَهَ إلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

834. It was related that Abd Allah Ibn Umar said: "Whenever the Messenger of God returned from a battle, Pilgrimage or Umra he used to repeat 'God is Great' three times at every level of the ground and then say 'There is no god but God, He is One and has no partner. All dominion is for Him, and all praise is for Him, and He is Omnipotent. We return repenting, worshipping, prostrating and praising our Lord. He has kept His promise and made His servant victorious, and He alone defeated all the tribes of the unbelievers."

٨٣٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

835. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) arrived in Makkah some boys from the tribe of Bani Abd Al Muttalib went out to meet him and The Prophet (Prayers & peace be upon him) let them ride with him with one of them seated in front of him and one behind."

٨٣٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَطْرُقُ أَهْلَهُ، كَانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

836. It was related that Anas said: "The Prophet (Prayers & peace be upon him) never returned to his wives from a night journey. He used always to return in the morning or in the afternoon."

٨٣٧ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيْلاً.

837. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited those returning at night on a journey from going to their wives."

٨٣٨ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا، وَزَادَ فِي رِوَايَةٍ: مِنْ حُبِّهَا.

838. It was related that Anas said that whenever the Messenger of God returned from a journey and saw the heights of Madinah he used to spur on his shecamel, and if it was another mount he used to make it move faster." Anas added that this was due to his love for Madinah.

٨٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ.

839. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Travelling is a form of hardship as it prevents any of you from food, drink and sleep. So when you have completed the purpose of your journey, you should hurry back to your family."

٣٥ - كتاب المُحْصَرِ وَجَزَاءِ الصَّيْدِ

٨٤٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدْ أُحْصِرَ النَّبِيُّ ﷺ فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ وَنَحَرَ هَدْيَهُ، حَتَّى اعْتَمَرَ عَامًا قَابِلاً.

35. The Book of Seige and the Penalty of Hunting

879. It was related that Ibn Abbas said: "The Messenger of God was hindered from performing Umra. So he shaved his head and visited his wives and slaughtered his sacrificial animal and performed Umra in the year that followed."

٨٤١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللهِ ﷺ؟ إِنْ حُبِسَ أَحَدُكُمْ عَنِ الحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ، حَتَّى يَحُجَّ عَامًا قَابِلاً فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا.

841. It was related that Ibn Umar said: "Is the Tradition of The Prophet (Prayers & peace be upon him) not sufficient for you? If any of you are hindered from performing the Pilgrimage, then he should circumambulate the Ka'ba and go to and from between Safa and Marwa and then complete his state of pilgrimage and all things which were illegal for him during his state of pilgrimage will be legal for him, and then he may perform the Pilgrimage in the year which follows and he should slaughter a sacrificial animal or fast if he cannot afford one."

٨٤٢ - عَنِ الْمِسْوَرِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، نَحَرَ قَبْلَ أَنْ يَحْلِقَ، وَأَمَرَ أَصْحَابَهُ بِذلِكَ.

842. It was related that Al-Miswar said: "The Messenger of God slaughtered the sacrificial animal before he had his head shaved and he commanded his companions to do likewise."

٨٤٣ - عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَقَفَ عَلَيَّ رَسُولُ اللهِ ﷺ بِالْحُدَيْبِيَةِ، وَرَأْسِي يَتَهَافَتُ قَمْلاً، فَقَالَ: يُؤْذِيكَ هَوَامُّكَ؟ قُلْتُ: نَعَمْ، قَالَ: فَاحْلِقْ رَأْسَكَ، قَالَ فِيَّ نَزَلَتْ هذِهِ الآيَةُ: ﴿فمن كان منكم مريضا أو به أذى من رأسه﴾ . . . . إلى آخِرِهَا، فَقَالَ النَّبِيُّ ﷺ: صُمْ ثَلاثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةٍ، أَوِ انْسُكْ بِمَا تَيَسَّرَ.

843. It was related that Ka'b Ibn Ujra said: "The Messenger of God stood at my side in Al-Hudaibiya and great numbers of lice were falling from my head. He asked me: "Are you afflicted with lice?" I said: "Yes." He ordered me to shave my head. Ka'b added: "The verse of the Qur'an ...and if any of you are ill or have an ailment in his scalp...(Surah 2 verse 196) was revealed regarding me." The Prophet (Prayers & peace be upon him) then commanded me to either fast for three days or to feed six needy people with one measure of dates, or to slaughter a sheep."

٨٤٤ - عنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَال: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عامَ الْحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ أَنَا، فَأُنْبِئْنَا بِعَدُوٍّ بِغَيْقَةَ فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارِ وَحْشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَنَظَرْتُ فَرَأَيْتُهُ، فَحَمَلْتُ عَلَيْهِ الْفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللهِ ﷺ وَخَشِينَا أَنْ نُقْتَطَعَ أُرَفِّعُ فَرَسِي شَأْوًا وَأَسِيرُ عَلَيْهِ شَأْوًا، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، فَقُلْتُ لَهُ: أَيْنَ تَرَكْتَ رَسُولَ اللهِ ﷺ؟ فَقَالَ: تَرَكْتُهُ بِتَعْهِنَ، وَهُوَ قَايِلٌ السُّقْيَا، فَلَحِقْتُ بِرَسُولِ اللهِ ﷺ حَتَّى أَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَؤُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللهِ. وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ الْعَدُوُّ دُونَكَ، فَانْظُرْهُمْ، فَفَعَلَ، فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّا أَصَبْنَا حِمَارَ وَحْشٍ، وَإِنَّ عِنْدَنَا مِنْهُ فَاضِلَةً، فَقَالَ رَسُولُ اللهِ ﷺ لأَصْحَابِهِ: كُلُوا، وَهُمْ مُحْرِمُونَ.

844. It was related that Abi Qatada said: "We went out with The Prophet (Prayers & peace be upon him) in the year of Al-Hudaibiya and his companions made their intention for pilgrimage but I did not do so. We were told that enemies in were at Ghaiqa and we went out to confront them. My companions saw a wild ass and some of them began to laugh. I looked at it and pursued it on horseback and stabbed and caught it. I wanted my companions to help me but they refused. We all ate its meat. Then I followed the Messenger of God so as not to be left behind. Sometimes I let my horse gallop and sometimes it ran slowly. At midnight upon the way I met a man from the tribe of Bani Ghifar, I asked him where he had left the Messenger of God. The man said he had left The Prophet (Prayers & peace be upon him) at a place called Ta Hun and he had intended to have the noontime rest at Al-Suqya. So I followed the Messenger of God until I reached him and said: "O Messenger of God! I have been sent by my

companions who convey their salutations and greetings to you and ask for God's mercy and blessings for you. They feared the enemy might intervene between you and them." He did so. Then I said: "O Messenger of God! We hunted an onager and have some meat left." The Messenger of God told his companions to eat the meat although all of them were in a state of pilgrimage."

٨٤٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ اللَّيْثِيَّ رَضِيَ اللهُ عَنْهُ، أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ حِمَارًا وَحْشِيًّا وَهُوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ فَلَمَّا رَأَى مَا فِي وَجْهِهِ، قَالَ: إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلاَّ أَنَّا حُرُمٌ.

845. It was related that Abd Allah Ibn Abbas said that Al-Sa'b Ibn Jath-thama Al Laithi presented a wild ass to the Messenger of God while he was at Al-Abwa or at Waddan, but he declined to eat it. On seeing signs of disappointment on his face The Prophet (Prayers & peace be upon him) said: "I have only declined it because I am in a state of pilgrimage."

٨٤٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ، الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ.

846. It was related that Aisha said that the Messenger of God said: "There are five types of animal which are harmful and which may be killed in the Sanctuary. These are, the crow, the kite, the scorpion, the mouse and the rabid dog."

٨٤٧ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ بِمِنًى إِذْ نَزَلَ عَلَيْهِ وَالْمُرْسَلاَتِ وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لأَتَلَقَّاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: اقْتُلُوهَا فَابْتَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا.

847. It was related that Abd Allah Ibn Mas'oud said: "We were with The Prophet (Prayers & peace be upon him) in a cave at Mina when the Surah 'Those sent Forth' (Surah 77) was revealed and he recited it and I heard it from his mouth as he recited it. Suddenly a snake sprang up at us and The Prophet (Prayers & peace be upon him) said: "Kill it!." We hurried to kill it but it escaped swiftly. The Prophet (Prayers & peace be upon him) said: "It has escaped your harm and you have escaped its harm."

٨٤٨ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِلْوَزَغِ: فُوَيْسِقٌ، وَلَمْ أَسْمَعْهُ يَأْمُرُنَا بِقَتْلِهِ.

848. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Messenger of God called the salamander a bad animal, but I did not hear him commanding it to be killed."

٨٤٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا.

849. It was related that Ibn Abbas said: "On the day of the conquest of Makkah The Prophet (Prayers & peace be upon him) said: "There is no further emigration from Makkah, but for Jihad and the intention for it, and when you are called for Jihad, then you should go immediately."

٨٥٠ - عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ فِي وَسَطِ رَأْسِهِ.

850. It was related that Ibn Buhaina said: "The Prophet (Prayers & peace be upon him) was in a state of Pilgrimage and had his head cupped while at Liha-Jamal."

٨٥١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

851. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) married Maimuna while he was in a state of pilgrimage."

٨٥٢ - عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ فِي الثَّوْبِ فَطَأْطَأَ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ: لإِنْسَانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ، فَصَبَّ على رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ وَقَالَ: هكَذَا رَأَيْتُهُ يَفْعَلُ.

852. It was related that Abd Allah Ibn Hunain said: " Abd Allah Ibn Al-Abbas and Al Miswar Ibn Makhrama differed between themselves. Ibn Abbas said that a pilgrim could wash his head, while Al-Miswar held that he should not do so. Abd Allah Ibn Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts of the well and he was screened by a piece of cloth. I saluted him and he asked who I was. I said: "I am Abd Allah Ibn Hunain and I have been sent to you by Ibn Abbas to ask you how the Messenger of God used to wash his head while he was in a state of pilgrimage." Abu Aiyub Al-Ansari caught hold of the piece of cloth and lowered it until I could see his head and then he told someone to pour water over his head. He poured the water on his head and Abu Aiyub rubbed his head with his hands by passing them from back to front and from front

to back and said: "I saw The Prophet (Prayers & peace be upon him) do likewise."

٨٥٣ - عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ.

853. It was related that Anas Ibn Malik said: "The Messenger of God entered Makkah in the year of its Conquest wearing an Arabian helmet and when The Prophet (Prayers & peace be upon him) removed it someone came and said: 'Ibn Khatal is holding the covering of the Ka'ba.' The Prophet (Prayers & peace be upon him) said: 'Kill him'."

٨٥٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: نَعَمْ حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ أَكُنْتِ قَاضِيَةً عَنْهَا، اقْضُوا اللهَ، فَاللهُ أَحَقُّ بِالْوَفَاءِ.

854. It was related that Ibn Abbas said: "A woman from the tribe of Juhaina came to The Prophet (Prayers & peace be upon him) and said: 'My mother had vowed to perform Pilgrimage but she died before doing so. May I perform Pilgrimage on my mother's behalf." The Prophet (Prayers & peace be upon him) replied: 'Perform Pilgrimage on her behalf. If your mother had owed a debt, would you not have paid it back? So pay God's debt as He has more right to be paid'."

٨٥٥ - عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

855. It was related that Al-Sa'ib Ibn Yazid said: "I was taken to perform the Pilgrimage with the Messenger of God and I was a seven year old boy at the time."

٨٥٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِه قالَ لأُمِّ سِنَانٍ الأَنْصَارِيَّة: مَا مَنَعَكِ مِنَ الحَجِّ؟ قالَتْ: أَبُو فُلاَنٍ تَعْنِي زَوْجَهَا، كَانَ لَهُ نَاضِحَانِ، حَجَّ عَلَى أَحَدِهِمَا، وَالآخَرُ يَسْقِي أَرْضًا لَنَا، قالَ: فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي.

856. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) returned from Pilgrimage he asked Umm Sinan Al-Ansari: "What prevented you from performing the Pilgrimage?" She replied: "The father of so and so had two camels and he performed the Pilgrimage on one of them and the second is used for the irrigation of our land." The Prophet (Prayers & peace be upon him) said: "Perform Umra in the month of Ramadan, for that is equal to Pilgrimage or Pilgrimage with me."

٨٥٧ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ، وَقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، قَالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ فَأَعْجَبْنَنِي وَآنَقْنَنِي أَنْ لاَ تُسَافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ مَحْرَمٌ، وَلاَ صَوْمَ يَوْمَيْنِ: الْفِطْرِ وَالأَضْحَى، وَلاَ صَلاَةَ بَعْدَ صَلاَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصَى.

857. It was related that Abi Sa'id, who partook in twelve battles with The Prophet (Prayers & peace be upon him), said: "I heard four things from the Messenger of God, or I relate them from The Prophet (Prayers & peace be upon him), which I like

very much: One. No lady should travel without her husband or without the company of a Mahram for a journey lasting two days. Two. No fasting is permitted on the days of Eid al Fitr and Eid al Adha. Three. No prayer may be offered after the afternoon prayer until the set sets and after the morning prayer until the sun rises. Four. Do not travel except to visit the mosque at Makkah, the mosque at Madinah and the mosque in Jerusalem."

٨٥٨ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ: رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: مَا بَالُ هذَا؟ قَالُوا: نَذَرَ أَنْ يَمْشِيَ، قَالَ: إِنَّ اللهَ عَنْ تَعْذِيبِ هذَا نَفْسَهُ لَغَنِيٌّ، وَأَمَرَهُ أَنْ يَرْكَبَ.

858. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw an old man walking being supported by his two sons, so he asked about him. The people said that he had intended to go on foot to the Ka'ba. He said: 'God does not need for this elderly man to torture himself.' So he ordered him to ride."

٨٥٩ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيْتُ لَهَا النَّبِيَّ ﷺ فَقَالَ ﷺ: لِتَمْشِ وَلْتَرْكَبْ.

859. It was related that Uqba Ibn Amer said: "My sister intended to go to the Ka'ba on foot and she asked me to take the Prophet's opinion about it. I did so and The Prophet (Prayers & peace be upon him) said: "She should walk and ride as well."

٣٦ - كتاب فضائل المدينة

٨٦٠ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: الْمَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا وَلاَ يُحْدَثُ مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ.

36. The Book of the Virtues of Madinah

860. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Madinah is a sanctuary from this place to that. No tree should be cut therein, nor any dissent, nor any sin committed, and whoever invents in apostasy or commits sin in it, will be cursed by God and the angels and all people."

٨٦١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: حُرِّمَ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ عَلَى لِسَانِى، قَالَ: وَأَتَى النَّبِىُّ ﷺ بَنِى حَارِثَةَ فَقَالَ: أُرَاكُمْ يَا بَنِى حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الْحَرَمِ، ثُمَّ الْتَفَتَ فَقَالَ: بَلْ أَنْتُمْ فِيهِ.

861. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "I have designated Madinah to be a sanctuary between its two mountains." The Prophet (Prayers & peace be upon him) went to the tribe of Bani Haritha and said: 'I see that you have left the sanctuary.' Then he looked around and said: 'No, you are within the sanctuary'."

٨٦٢ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلاَّ كِتَابُ اللهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ ﷺ: الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَقَالَ: ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ.

862. It was related that Ali said: "We have nothing less than the Book of God and this inscription on paper from The Prophet (Prayers & peace be upon him) stating that Madinah is a sanctuary from the Mountain of Air to such and such a place, and whoever invents in apostasy or commits sin or gives refuge to such a one who invents in it, will be cursed by God, the angels and all people, and none of his compulsory or voluntary good deeds of worship will be accepted from him, and whoever takes as a friend, other than those who freed him, without their permission, such a one incurs the curse of God, the angels and all people, and none of his compulsory or voluntary deeds of worship will be accepted."

٨٦٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَثْرِبَ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ.

863. It was related that Abu Huraira said that the Messenger of God said: "I was commanded to migrate to a town which will conquer other towns and it is Yathrib which is Madinah, and it ejects the bad people like a furnace ejects impurities from iron."

٨٦٤ - عَنْ أَبِي حُمَيْدٍ [الساعـدى] رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مَنْ تَبُوكَ حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ: هذه طَابَةُ.

864. It was related that Abu Humaid said: "We arrived from Tabuk with The Prophet (Prayers & peace be upon him) and when we neared Madinah The Prophet (Prayers & peace be upon him) said: 'This is Tabah'."

٨٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: يَتْرُكُونَ الْمَدِينَةَ على خَيْرِ مَا كـانَتْ لاَ يَغْشَاهَا إلاَّ العَوَافِ، يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ، وآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مَنْ مُزَيْنَةَ يُرِيـدَانِ الْمَدِيـنَةَ يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشًا حَتَّى إذَا بَلَغَـا ثَنِيَّةَ الْوَدَاعِ خَرَّا على وُجُوهِهِمَا.

865. It was related that Abu Huraira said: "I heard the Messenger of God say 'The people will leave Madinah although it will be in a better state, no one but the wild birds and the beasts of prey will abide in it, and the last ones to die will be two shepherds of the tribe of Muzania while driving their sheep towards Madinah, but they will find no one there. And when they reach the valley of Thaniyat-al-Wada, they will fall down dead upon their faces."

٨٦٦ - عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الشَّأْمُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيـهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيـهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ.

866. It was related that Sufian Ibn Abu Zuhair said: "I heard the Messenger of God say: 'Yemen will be conquered and some

people will migrate from Madinah and will urge their families, and they will follow them in migrating to Yemen, even though Madinah is better, if only they knew. And Sha'm will be conquered as well, and some people will migrate from Madinah and will urge their families and they will follow them in migrating, even though Madinah is better, if only they knew. And Iraq will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating, even though Madinah is better, if only they know."

٨٦٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ الإيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَما تَأْرِزُ الحَيَّةُ إِلَى جُحْرِهَا.

867. It was related that Abu Huraira said that the Messenger of God said: "Indeed, belief returns and goes back to Madinah as the snake returns and goes back to its hole."

٨٦٨ - عَنْ سَعْدٍ رَضِىَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: لاَ يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إلاَّ انْمَاعَ كما يَنْمَاعُ الْمِلْحُ فى الْمَاءِ.

868. It was related that Sa'd said: "I heard The Prophet (Prayers & peace be upon him) say: 'No one plots against the people of Madinah but he will be dissolved like the salt is dissolved in water."

٨٦٩ - عَنْ أُسَامَةَ رَضِىَ اللهُ عَنْهُ قالَ: أَشْرَفَ النَّبِىُّ ﷺ عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ، فَقَالَ: هَلْ تَرَوْنَ مَا أَرَى، إِنِّى لأَرَى مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ.

869. It was related that Usama said: "The Prophet (Prayers & peace be upon him) once stood at the top of one of the high buildings of Madinah and said: 'Do you see what I see? I see the

places where trials will be visited among your houses and these trials will be as numerous as the places where the rain drops fall."

٨٧٠ - عَنْ أَبِى بَكْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَّالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوابٍ على كُلِّ بَابٍ مَلَكَانِ.

870. It was related that Abu Bakra said that The Prophet (Prayers & peace be upon him) said: "The terror of the false Messiah will not reach Madinah and at that time Madinah will have seven gates and two angels will guard each gate."

٨٧١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: على أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ.

871. It was related that Abu Huraira said that the Messenger of God said: "There angels guarding the entrances of Madinah, neither plague nor the false Messiah will be able to approach it."

٨٧٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَيْسَ مِنْ بَلَدٍ إلا سَيَطَؤُهُ الدَّجَّالُ إلاّ مَكَّةَ وَالْمَدِينَةَ، لَيس لَهُ مِنْ نِقَابِهَا نَقْبٌ إلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ فَيَخْرُجُ إِلَيْهِ كُلُّ كافِرٍ ومُنَافِقٍ.

872. It was related that Anas Ibn Malik said that The Prophet (Prayers & peace be upon him) said: "There will be no town which the false Messiah will not enter except Makkah and Madinah, and there will be no entrance to them but angels will stand guarding in ranks. Then Madinah will shake three times with its people and God will eject all the unbelievers and hypocrites from within it."

٨٧٣ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ: يَأْتِي الدَّجَّالُ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْزِلُ بِبَعْضِ السِّبَاخِ الَّتِي بِالْمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ أَوْ مِنْ خَيْرِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أَرَأَيْتَ إِنْ قَتَلْتُ هذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ: لاَ، فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ: وَاللهِ مَا كُنْتُ قَطُّ أَشَدَّ مِنِّي بَصِيرَةً الْيَوْمَ، فَيَقُولُ الدَّجَّالُ: أَقْتُلُهُ، فَلاَ أُسَلَّطُ عَلَيْهِ.

873. It was related that Abi Sa'id Al-Khudri said: "The Messenger of God related a long narrative to us about the false Messiah. Of the many things he told us, he said that the false Messiah will come near but he will not be permitted to pass through the entrances of Madinah. He will arrive in a barren salty place outside Madinah, on that day the best man or one of the best men will approach him and say: 'I bear witness that you are the same false Messiah whose description was given to us by the Messenger of God. The false Messiah will say to the people: 'If I kill this man and bring him back to life, will you doubt me then?' They will say: 'No.' Then the false Messiah will kill the man and bring him back to life. The man will say: 'Now I know who you are even better than before.' The false Messiah will say: 'I want to kill him but I cannot'."

٨٧٤ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَبَايَعَهُ عَلَى الإِسْلاَمِ، فَجَاءَ مِنَ الْغَدِ مَحْمُومًا، فَقَالَ: أَقِلْنِي، فَأَبَى، ثَلاَثَ مِرَارٍ، فَقَالَ: الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا.

874. It was related that Jabir said: "One of the Bedouin came to The Prophet (Prayers & peace be upon him) and declared that

he had embraced Islam. The next day he came back with a fever and said: 'Please cancel my pledge of embracing Islam.' The Prophet (Prayers & peace be upon him) refused his demand three times and said: 'Madinah is like a furnace it ejects the bad and keeps the good and perfects them'."

٨٧٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ.

875. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "O God! Bless Madinah with twice the blessings You have bestowed upon Makkah."

٨٧٦ - عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ — وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقُولُ:

أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً — بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ — وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ

قالَ: اللَّهُمَّ الْعَنْ شَيْبَةَ بْنَ رَبِيعَةَ وَعُتْبَةَ بْنَ رَبِيعَةَ وَأُمَيَّةَ بْنَ خَلَفٍ، كَمَا أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدِّنَا وَصَحِّحْهَا لَنَا، وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ، قَالَتْ: وَقَدِمْنَا الْمَدِينَةَ وَهِيَ أَوْبَأُ أَرْضِ اللهِ، قَالَتْ: فَكَانَ بُطْحَانُ يَجْرِي نَجْلاً، تَعْنِي مَاءً آجِنًا.

876. It was related that Aisha said: "When the Messenger of God arrived in Madinah Abu Bakr and Bilal became ill. When Abu

Bakr's fever worsened, he used to recite: 'Everyone remains alive with his people, but death is closer to him than his shoestrings.' And when Bilal's fever abated, he recited: 'If only I could stay overnight in a valley where I would be surrounded by fragrant grasses. If only I could drink the water of the Majanna, and if only the mountains of Tafil would appear to me!' The Prophet (Prayers & peace be upon him) said: "O God! Curse Shaiba Ibn Rabi'a and Utba Ibn Rabi'a and Umayia Ibn Khalaf for evicting us from our land to the land of plague." Then the Messenger of God said: "O God! Make us love Madinah as we love Makkah or even more so." O God! Bless us in our measuring and make the climate of Madinah suit us and ward its fever away to Aljuhfa." Aisha added: "When we arrived in Madinah it was the most unhealthy of places and the valley of Bathan used to run with dirty water."

٣٧ - كتاب الصوم

٨٧٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الصِّيَامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ: إِنِّى صَائِمٌ، مَرَّتَيْنِ، وَالَّذِى نَفْسِى بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِى، الصِّيَامُ لِى وَأَنَا أَجْزِى بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا.

37. The Book of Fasting

877. It was related that Abu Huraira said that the Messenger of God said: "Fasting is a shield. So the fasting person should avoid approaching his wife intimately and should not behave in an unwise or impolite manner, and if anyone annoys him or fights with him, he should say twice: 'I am fasting'." The Prophet (Prayers & peace be upon him) added: "By Him is Whose hands is my soul, the smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God, he has left his food, drink and desires for My sake. 'This fast is for Me. Thus will I reward for it and the reward of good is multiplied ten times over'."

٨٧٨ - عَنْ سَهْلٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّ فِى الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ فَيَقُومُونَ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ.

878. It was related that Sahl said that The Prophet (Prayers & peace be upon him) said: "There is a gate in Paradise called Al-Raiyan, which is reserved exclusively for those who fast, and on the Day of Resurrection they alone will enter it. It will be said: 'Where are those who used to fast?' They will rise up and no one except them will enter by it. After they have entered the gate will close and no one will pass through it."

٨٧٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِى سَبِيلِ اللهِ نُودِىَ مِنْ أَبْوابِ الْجَنَّةِ: يَا عَبْدَ اللهِ هذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِىَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِىَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِىَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِىَ مِنْ بَابِ الصَّدَقَةِ، فَقَالَ أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ: بِأَبِى أَنْتَ وَأُمِّى يَا رَسُولَ اللهِ، مَا عَلَى مَنْ دُعِىَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ.

879. It was related that Abu Huraira said that the Messenger of God said: "Whoever gives two kinds of charity in God's cause, will be called from the gates of Paradise and told: 'O servant of God! Here is prosperity.' So whoever used to offer their prayers will be called from the gate of prayer, and whoever used to take part in Jihad will be called from the gate of Jihad, and whoever used to observe fasts, will be called from the gate of Al-Raiyan, and whoever used to give in charity will be called from the gate of charity." Abu Bakr said: "O Messenger of God! Dearer to me than my father and mother! Indeed no trial will be endured by anyone who is called from those gates. Will anyone be called from all those gates?" The

Prophet (Prayers & peace be upon him) replied: "Yes, and I hope you will be one of them."

٨٨٠ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الجَنَّةِ.

880. It was related that Abu Huraira said that the Messenger of God said: "When Ramadan starts, the gates of Paradise are opened."

٨٨١ - عَنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ، يَعْنِي هِلاَلَ رَمَضَانَ.

881. It was related that Ibn Umar said: "I heard the Messenger of God say: 'When you see the crescent begin fasting, and when you see the crescent again, stop fasting, and if the sky is overcast then complete the month of Ramadan in thirty days."

٨٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ للهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.

882. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever does not forsake false speech and evil deeds. God is not in need of his forsaking food and drink."

٨٨٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ الحَدِيثُ المتَقَدِّمُ، كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إلاَّ الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَقَالَ فِي آخِرِهِ: لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ.

883. It was related that Abu Huraira said that the Messenger of God said that God Almighty said: "Every deed of the son of

Adam is for himself except for fasting which is for Me, and I will reward for it." Fasting wards off the Fire and sin. On the day which any of you fasts, he should avoid approaching his wife intimately, and avoid arguing, and if anyone fights or argues with him he should say: 'I am fasting.' By Him in Whose hand is Mohammed's soul! The smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God. There are two pleasures for the one who fasts, one when he breaks his fast, and the other when he encounters his Lord, then he will rejoice because of his fasting."

٨٨٤ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ.

884. It was related that Abd Allah said: "We were with The Prophet (Prayers & peace be upon him) and he said: 'The one who can afford to marry should marry, because it will help him to avoid casting his gaze upon other women, and save his private parts from committing unlawful sexual relations, and the one who cannot afford to marry should fast, as fasting will lessen his sexual desires."

٨٨٥ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلاَ تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ.

885. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "The month can be twenty-nine nights, so do not fast until you sight the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

٨٨٦ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا أنَّ النَّبِيَّ ﷺ آلَى مِنْ نِسَائِهِ شَهْرًا. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا أَوْ رَاحَ، فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لاَ تَدْخُلَ شَهْرًا؟ فَقَالَ: إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا.

886. It was related that Umm Salamah said: "The Prophet (Prayers & peace be upon him) pledged to stay apart from his wives for a period of one month, and after the completion of twenty-nine days he went to his wives in the morning or in the afternoon. It was said to him: 'You pledged to stay apart from your wives for a month.' He said: 'The month is twenty-nine days'."

٨٨٧ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: شَهْرَانِ لاَ يَنْقُصَانِ، شَهْرا عِيدٍ، رَمَضَانُ وَذُو الْحِجَّةِ.

887. It was related that Abi Bakra said that The Prophet (Prayers & peace be upon him) said: "Two months do not decrease, the two months of Eid, Ramadan and Dhul-Hijjah."

٨٨٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّا أُمَّةٌ أُمِّيَّةٌ، لاَ نَكْتُبُ وَلاَ نَحْسُبُ، الشَّهْرُ هكَذَا وَهكَذَا، يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلاَثِينَ.

888. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "We are an illiterate nation, we cannot write or count, the month is so and so." He meant alternately twenty-nine days and thirty days.

٨٨٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْ ذلِكَ الصَّوْمَ.

889. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "You should not fast a day or

two before the month of Ramadan unless you habitually fast, then you may do so."

٨٩٠ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ، لَمْ يَأْكُلْ لَيْلَتَهُ وَلاَ يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدَكِ طَعَامٌ؟ قَالَتْ: لاَ، وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ، وَكَانَ يَوْمَهُ يَعْمَلُ فَغَلَبَتْهُ عَيْنَاهُ فَجَاءَتْهُ امْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ: خَيْبَةً لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ﴾ فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا، وَنَزَلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾.

890. It was related that Al-Bara' said: "If one of the companions of Mohamed was fasting, and the time for breaking the fast came and the food was presented, but he fell asleep before eating it, he used not to eat that night and would continue his fast until sunset the next day. Qais Ibn Sirma-al-Ansari was fasting and came to his wife at the time of breaking the fast asking her: "Do you have food?" She said: 'No, But I can go and fetch some for you.' He was working during the day, so he was overtaken by sleep. When his wife came and saw him she said: 'What a disappointment! At noon the next day he fell unconscious and The Prophet (Prayers & peace be upon him) was told about it. Then the following verses were revealed: "It is lawful for you, on the nights of fasting to approach your wives..." (Surah 2 verse 187) So they were overjoyed at this. Then God also revealed: "and eat and drink until you can discern the white streak of dawn from the blackness of night..." (Surah 2 verse 187)

٨٩١ - عَنْ عَدِىٍّ بْنِ حَاتِمٍ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾ عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ، وَإِلَى عِقَالٍ أَبْيَضَ فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِى فَجَعَلْتُ أَنْظُرُ فِى اللَّيْلِ فَلاَ يَسْتَبِينُ لِى، فَغَدَوْتُ على رَسُولِ اللهِ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ.

891. It was related that Adi Ibn Hatim said: "When the verses were revealed: "until you can discern the white streak of dawn from the blackness of night." I took two headbands, one black and one white and put them under my pillow and I kept on looking at them all the night but could not discern anything of them. So in the morning I went to the Messenger of God and told him about it. He said: 'It is meant by that the blackness of the night and the whiteness of day'."

٨٩٢ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِىِّ ﷺ ثُمَّ قَامَ إِلَى الصَّلاَةِ فَقِيلَ لَهُ: كَمْ كَانَ بَيْنَ الأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً.

892. It is related that Zaid Ibn Thabit said: "We took our pre-dawn meal with The Prophet (Prayers & peace be upon him). Then he rose up to pray. I asked: 'How long was the length of time between the pre-dawn meal and the call to prayer?' He replied: 'The length of time was sufficient to recite fifty verses of the Qur'an'."

٨٩٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ، قَالَ النَّبِىُّ ﷺ: تَسَحَّرُوا فَإِنَّ فِى السَّحُورِ بَرَكَةً.

893. It was related that Anas Ibn Malik said that The Prophet (Prayers & peace be upon him) said: "Take your pre-dawn meal as there is blessing in it."

٨٩٤ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ بَعَثَ رَجُلاً يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: إِنَّ مَنْ أَكَلَ فَلْيُتِمَّ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلاَ يَأْكُلْ.

894. It was related that Salamah Ibn Al-Akwa said: "The Prophet (Prayers & peace be upon him) sent a man to proclaim to the people on the day of Ashura': 'Whoever has eaten, let him complete or fast, and whoever has not eaten he should not eat."

٨٩٥ - عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

895. It was related that Aisha and Umm Salamah said: "Sometimes the dawn call to prayer was made while the Messenger of God was in a state of ritual impurity from having approached his wife. Then he would bathe and fast."

٨٩٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

896. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to kiss and embrace his wives while he was fasting, and he was able to control his desire more than any of you."

٨٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ.

897. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "If any of you eat or drink in absentmindedness then let him complete his fast, as what he ate and drank was from God."

٨٩٨ - وعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ هَلَكْتُ، قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ وَأَنَا صَائِمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟ قَالَ: لاَ، قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لاَ، قَالَ: فَهَلْ تَجِدُ إطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لاَ، قَالَ: فَمَكَثَ عِنْدَ النَّبِيِّ ﷺ فَبَيْنَا نَحْنُ عَلَى ذلِكَ أُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَالْعَرَقُ: الْمِكْتَلُ، قَالَ: أَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا، قَالَ: خُذْ هذَا فَتَصَدَّقْ بِهِ، فَقَالَ لَهُ الرَّجُلُ: أَعَلَى أَفْقَرَ مِنِّي يَا رَسُولَ اللهِ؟ فَوَاللهِ مَا بَيْنَ لاَبَتَيْهَا، يُرِيدُ الحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرَ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: أَطْعِمْهُ أَهْلَكَ.

898. It was related that Abu Huraira said: "While we were sitting with The Prophet (Prayers & peace be upon him) a man came to him saying: 'O Messenger of God! I am ruined.' He asked: 'What happened to you?' He said: 'I have been intimate with my wife while I was fasting.' Then the Messenger of God said: 'Do you have a slave to set free?' He said: 'No.' He said: 'Then can you fast for two consecutive months?' He said: 'No.' Then he said: 'Can you feed sixty needy persons?' He said: 'No.' The Prophet (Prayers & peace be upon him) remained silent and while we remained in the same state a large basket of dates was brought to The Prophet (Prayers & peace be upon him). He said: 'Who is the one who was asking?' The man said: 'It is me.' He said: 'Take this and give it in charity.' The man said: 'O Messenger of God! There is no one more needy than I. By God! There is no family between its two mountains who are more needy than I.' The Prophet (Prayers & peace be upon him) laughed widely. then said: 'Feed it to your family'."

٨٩٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ صَائِمٌ.

899. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was cupped when he was in a state of pilgrimage and when he was fasting."

٩٠٠ - عَنِ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَقَالَ لِرَجُلٍ: انْزِلْ فَاجْدَحْ لِي قَالَ: يَا رَسُولَ اللهِ الشَّمْسُ، قَالَ: انْزِلْ فَاجْدَحْ لِي، قَالَ: يَا رَسُولَ اللهِ الشَّمْسُ، قَالَ: انْزِلْ فَاجْدَحْ لِي، فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ.

900. It was related that Ibn Abi Aufa said: "We were on a journey with the Messenger of God. He told a man: 'Dismount and mix flour and water for me.' The man said: 'O Messenger of God! The sun has not set.' The Prophet (Prayers & peace be upon him) told him again: 'Dismount and mix flour and water for me.' The man said once more: 'The sun!' The Prophet (Prayers & peace be upon him) said to him: 'Dismount and mix flour and water for me.' The man dismounted and mixed flour and water for him. The Prophet (Prayers & peace be upon him) drank it and then signaled towards the East and said: 'When you see the night falling from this side, then you should break your fast'."

٩٠١ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصِّيَامِ، فَقَالَ: إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ.

901. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "Hamza Ibn Amr al-Aslami, who used to fast a lot, asked The Prophet (Prayers & peace be upon him): 'Should I fast while travelling?' He said: 'If you wish to fast do so, and if you do not wish to fast, do not fast'."

٩٠٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ خَرَجَ إلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ، أفْطَرَ، فَأفْطَرَ النَّاسُ.

902. It was related that Ibn Abbas said: "The Messenger of God set off towards Makkah in the month of Ramadan and he fasted, when he reached Al-Kadid he broke his fast and the people with him broke their fast also."

٩٠٣ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أسْفَارِهِ، فِي يَوْمٍ حَارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ، وَمَا فِينَا صَائِمٌ إلاَّ مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

903. It was related that Abu al Darda' said: "We set off on a journey with the Messenger of God on a day which was very hot, it was so hot we had to shade our heads with our hands from the heat. None of us was fasting except The Prophet (Prayers & peace be upon him) and Ibn Rawaha."

٩٠٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ فَرَأى زِحَامًا وَرَجُلاً قَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: مَا هذَا؟ فَقَالُوا: صَائِمٌ، فَقَالَ: لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ.

904. It was related that Jabir Ibn Abd Allah said: "The Messenger of God was on a journey when he saw a crowd of people and

they were shading a man. He said: 'What is it?' They said: 'A man is fasting.' Then he said: "It is not a good thing to fast while you are travelling."

٩٠٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

905. It was related that Anas Ibn Malik said: "We were travelling with The Prophet (Prayers & peace be upon him), and those who were fasting did not criticise those who were not fasting, nor did those who were not fasting criticise those who were."

٩٠٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ.

906. It was related that Aisha said that the Messenger of God said: "Whoever has died and has missed days of fasting then his near of kin should fast for him."

٩٠٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: نَعَمْ، فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى.

907. It was related that Ibn Abbas said: "A man came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! My mother died and missed one month of Ramadan, should I fast for her?' He said: 'Yes, what is owed to God deserves to be paid."

٩٠٨ - حَدِيثُ ابْنِ أَبِي أَوْفَى، وَقَوْلُ النَّبِيِّ ﷺ لَهُ: انْزِلْ فَاجْدَحْ لَنَا تَقَدَّمَ قَرِيبًا، وَقَالَ فِي هَذِهِ الرِّوَايَةِ: إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ، وَأَشَارَ

908. It was related that Abd Allah Ibn Abi Aufa said: "We were on a journey with the Messenger of God while he was fasting and when the sun set, he told him: 'Dismount and mix flour and water for us.' He said: 'O Messenger of God! Can we wait until evening?' He said: 'Dismount and mix flour and water for us.' He replied: 'O Messenger of God! It is still day.' He said: 'Dismount and mix flour and water for us.' So he dismounted and did so.' The Prophet (Prayers & peace be upon him) then said: 'When you see night fall from this side, the one who fasts should break his fast,' and he signaled with his finger towards the East."

٩٠٩ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ.

909. It was related that Sahl Ibn Sa'd said that the Messenger of God said: "The people will remain on the right path as long as they hasten to break their fast."

٩١٠ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ.

910. It was related that Asma' bint Abi Bakr said: "During the lifetime of The Prophet (Prayers & peace be upon him) we broke our fast on a cloudy day but then the sun came out."

٩١١ - عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ: مَنْ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ، قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ.

911. It was related that Al-Rabi'a bint Mu'awadh said: "The Prophet (Prayers & peace be upon him) sent an envoy to the villages of the Helpers (al Ansar) on the morning of the day of Ashura' to proclaim: 'Whoever has awoken while not fasting should complete his day, and whoever has awoke fasting should fast'. She added: 'Ever since then we fasted on that day and we made our children fast. We used to make for them toys of wool and if they cried for food we gave them the toys until it was time to break the fast'."

٩١٢ - عَنْ أَبِى سَعِيدٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُولُ: لاَ تُوَاصِلُوا فَأَيُّكُمْ إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ.

912. It was related that Abi Sa'id said that he heard The Prophet (Prayers & peace be upon him) say: "Do not fast continuously, but if you intend to prolong your fast then continue it only until the pre-dawn meal."

٩١٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِىُّ ﷺ عَنِ الْوِصَالِ فِى الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللهِ، قَالَ: وَأَيُّكُمْ مِثْلِى إِنِّى أَبِيتُ يُطْعِمُنِى رَبِّى وَيَسْقِينِ، فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهِلاَلَ، فَقَالَ: لَوْ تَأَخَّرَ لَزِدْتُكُمْ، كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا، وَفِى رِوَايَةٍ عَنْهُ قَالَ لَهُمْ: فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ.

913. It was related that Abu Huraira said: "The Messenger of God prohibited continuous fasting. So one of the Muslims said: 'But you fast continuously O Messenger of God!' The Prophet (Prayers & peace be upon him) replied: 'Which of you is like me, I am given food and drink by my Lord during my sleep.' When the people refused to stop continuous fasting

The Prophet (Prayers & peace be upon him) fasted day and night continuously with them for a day and then another day and then they sighted the crescent moon. The Prophet (Prayers & peace be upon him) told them: 'Had it not appeared, I would have made you fast longer.' To punish them when they refused to stop."

٩١٤ - عَنِ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ، قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمِ الآنَ، فَصَلَّيَا. فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: صَدَقَ سَلْمَانُ.

914. It was related that Abu Juhaifa said: "The Prophet (Prayers & peace be upon him) sealed a bond of brotherhood between Salman and Abu Al-Darda'. Salman went to visit Al-Darda' and found Umm al-Darda' dressed in shabby clothing, he asked her why she was dressed like that. She answered: "Your brother Abu Al-Darda' is not concerned with the fineries of this life.' Meanwhile Abu Al-Darda' arrived and prepared food for Salman. Salman asked Abu Al-Darda' to eat with him, but Abu Al-Darda' said: 'I am fasting.' Salman said: 'I will not eat unless you eat.' So Abu Al-Darda' ate. When it was night and some of the night had passed, Abu Al-Darda' got up, but Salman told him to sleep and Abu Al Darda' slept. After a while Abu Al-Darda' got up again but Salman told him

to sleep. During the final hours of the night Salman told him to get up and they both offered the prayer. Salman told Abu Al-Darda': 'Your Lord has a right upon you, your soul has a right upon you, and your family has a right upon you, so you should give due right to those who have a right upon you.' Abu Al-Darda' came to The Prophet (Prayers & peace be upon him) and recounted the matter. The Prophet (Prayers & peace be upon him) said: 'Salman has spoken truthfully'."

٩١٥ - عَنْ عـــائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ، وَيُفْطِرُ، حَتَّى نَقُولَ لا يَصُومُ، فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ إلاَّ رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِى شَعْبَانَ.

915. It was related that Aisha said: "The Messenger of God used to fast until one would think he will never stop fasting, and he would abandon fasting until one would think that he would never fast. I never saw the Messenger of God fasting for an entire month except for the month of Ramadan, and I did not see him fasting in any month more than he did in the month of Sha'ban."

٩١٦ - وَعَنْهَا رَضِىَ اللهُ عَنْهَا فِى رِوَايَةٍ زِيَادَةٌ وَكَانَ يَقُولُ: خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا، وَأَحَبُّ الصَّلاَةِ إِلَى الـنَّبِيِّ ﷺ ما دُووِمَ عَلَيْهِ وَإِنْ قَلَّتْ، وَكَانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا.

916. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) never fasted in any month more than he did in the month of Sha'ban. He used to fast the entire month of Sha'ban and he would say: 'Do the deeds you can easily do, as God will not cease giving rewards until you cease doing

good deeds.' The prayer which The Prophet (Prayers & peace be upon him) liked most was the one which was done regularly even if it were short. And whenever The Prophet (Prayers & peace be upon him) offered a prayer he would offer it regularly."

٩١٧ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ وَقَدْ سُئِلَ عَنْ صِيَامِ النَّبِىِّ ﷺ قَالَ: مَا كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ مُفْطِرًا إِلاَّ رَأَيْتُهُ، وَلاَ مِنَ اللَّيْلِ قَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ نَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ مَسِسْتُ خَزَّةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، وَلاَ شَمِمْتُ مِسْكَةً وَلاَ عَبِيرَةً، أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ اللهِ ﷺ.

917. It was related that Anas was asked about the Prophet's fasting. He said: "Whenever I wished to see The Prophet (Prayers & peace be upon him) fasting in any month. I saw him fasting, and whenever I wished to see him not fasting, I saw him not fasting, and if I wished to see him praying on any night, I saw him doing so, and if I wished to see him sleeping, I saw him doing so." Anas added: "I never touched silk or velvet and found it softer than the hand of the Messenger of God, and I never smelt musk or perfume more pleasing than the scent of the Messenger of God."

٩١٨ - حَدِيثُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللهُ عَنْهُمَا تَقَدَّمَ.

وَقَالَ فِى هَذِهِ الرِّوَايَةِ، فَكَانَ عَبْدُ اللهِ يَقُولُ بَعْدَ مَا كَبِرَ: يَالَيْتَنِى قَبِلْتُ رُخْصَةَ النَّبِىِّ ﷺ.

918. It was related that Abd Allah Ibn Amr Ibn Al As said: "The Messenger of God told me: 'O Abd Allah! Have I not been told that you fast every day and pray every night." Abd Allah answered: "Yes, O Messenger of God!" The Prophet (Prayers

& peace be upon him) said: "Desist from doing so, fast a few days and leave it for a few days, offer prayers and sleep at night, for your body has a right upon you, and your wife has a right upon you, and your guest has a right upon you. And it is enough for you to fast for three days a month, as the reward of a good deed is multiplied ten times, thus it will be as you fasted all year." I insisted upon fasting and so I was given a hard lesson. I said: "O Messenger of God! I have the ability." The Prophet (Prayers & peace be upon him) said: "Fast like the fasting of The Prophet David and do not exceed that." I said: "What was the fasting of David, the Prophet of God?" He said: "Half the year." Later when Abd Allah grew old he used to say: "It would have been better if I had taken the Prophet's advice."

٩١٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، قَالَ: أَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ وَتَمْرَكُمْ فِي وِعَائِهِ فَإِنِّي صَائِمٌ، ثُمَّ قَامَ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لأُمِّ سُلَيْمٍ وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ إِنَّ لِي خُوَيْصَةً، قَالَ: مَا هِيَ؟ قَالَتْ: خَادِمُكَ أَنَسٌ، فَمَا تَرَكَ خَيْرَ آخِرَةٍ، وَلاَ دُنْيَا إِلاَّ دَعَا لِي بِهِ: اللَّهُمَّ ارْزُقْهُ مَالاً وَوَلَدًا، وَبَارِكْ لَهُ، فَإِنِّي لَمِنْ أَكْثَرِ الأَنْصَارِ مَالاً. وَحَدَّثَتْنِي ابْنَتِي أُمَيْنَةُ: أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ حَجَّاجٍ الْبَصْرَةَ بِضْعٌ وَعِشْرُونَ وَمِائَةٌ.

919. It was related that Anas said: "The Prophet (Prayers & peace be upon him) visited Umm Sulaim and she offered him dates and ghee. The Prophet (Prayers & peace be upon him) said: 'Put the dates and ghee back in their containers, for I am fasting.' Then he stood at a place in her house to offer a voluntary prayer and he prayed to God to bless Umm Sulaim and her family. Then Umm Sulaim said: 'O Messenger of God! I

have a special request.' He said: 'What is it?' She said: 'Pray for your servant Anas.' The Messenger of God prayed to God to bestow all good in the world and in the Hereafter upon me and said: 'O God! Give him property and offspring and bless him.' Thus I am among the wealthiest of the Ansar and my daughter Umainah told me that when Al-Hajjaj of Basra invaded Madinah, more than one hundred and twenty of my offspring were killed and buried."

٩٢٠ - عَنْ عِمرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَأَلَ النَّبِيُّ ﷺ رَجُلاً فَقَالَ: يَا أَبَا فُلاَنٍ أمَا صُمْتَ سَرَرَ هَذَا الشَّهْرِ، قَالَ الرَّجُلُ: لاَ يَا رَسُولَ اللهِ، قَالَ: فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ وَفِي رِوَايَةٍ عَنْهُ قَالَ: مِنْ سَرَرِ شَعْبَانَ.

920. It was related that Imran Ibn Husain said that The Prophet (Prayers & peace be upon him) asked him or another man and Imran was listening: "O Abu so and so! Did you fast the last ten days of this month?" The man said: "No. O Messenger of God!" The Prophet (Prayers & peace be upon him) said to him: "When you finish fasting, fast two days of Shawwal."

٩٢١ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَنَهَى رَسُولُ اللهِ ﷺ عَنْ صَوْمِ يَوْمِ الجُمْعَةِ؟ قَالَ: نَعَمْ.

921. It was related that it was said to Jabir: "Did The Prophet (Prayers & peace be upon him) prohibit fasting on Fridays?" He answered: "Yes."

٩٢٢ - عَنْ جُوَيْرِيَةَ بِنْتِ الحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الجُمُعَةِ وَهِيَ صَائِمَةٌ، فَقَالَ: أَصُمْتِ أَمْسِ؟ قَالَتْ: لاَ، قَالَ: أَتُرِيدِينَ أَنْ تَصُومِي غَدًا؟ قَالَتْ: لاَ، قَالَ: فَأَفْطِرِي.

922. It was related that Juwairiya bint Al-Harith said: "The Prophet (Prayers & peace be upon him) visited me on a Friday and I was fasting. He asked: "Did you fast yesterday?" I said: "No." He said: "Then break your fast."

٩٢٣ - عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ هَلْ كَانَ رَسُولُ اللهِ ﷺ يَخْتَصُّ مِنَ الأَيَّامِ شَيْئًا؟ قالَتْ: لاَ كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللهِ ﷺ يُطِيقُ.

923. It was related that Aisha was asked: "Did the Messenger of God prefer certain days for fasting?" She said: "No, but he used to be constant. Who is there among you who could endure what the Messenger of God used to endure?"

٩٢٤ - عَنْ سَالِمٍ وَابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قَالاَ: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ إِلاَّ لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

924. It was related that Aisha and Ibn Umar said: "No one was permitted to fast on the days of slaughtering the sacrificial animals (11th, 12th, 13th of Dhul-Hijjah) except those who could not afford a sacrificial animal."

٩٢٥ - عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيْشٌ فِي الجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ، وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عاشُوراءَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ.

925. It was related that Aisha said: "The Quraish used to fast on the day of Ashura' before Islam, and the Messenger of God also used to fast on that day. When he arrived in Madinah he fasted on it and ordered that day to be fasted. Later when fasting in Ramadan became obligatory, he ceased to fast on the day of Ashura' and whoever wished to fast on it was free

٩٢٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: مَا هَذَا؟ قَالُوا: يَوْمٌ صَالِحٌ، هذَا يَوْمٌ نَجَّى اللهُ عَزَّ وَجَلَّ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ فَصَامَهُ مُوسَى، قَالَ: فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ، فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

926. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came to Madinah and saw the Jews fasting on the day of Ashura'. He asked them: 'Why do you fast?' They said: 'This is a good day, it is the day which God saved the Children of Israel from their enemy, so Moses fasted it.' He said: 'I have better claim to Moses than you.' Then he fasted on it and ordered the Muslims to fast upon that day."

٣٨ - كتاب صلاة التراويح

٩٢٧ - عَنْ عـــائشَةَ رَضِيَ اللهُ عَنْهَا أنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً فِي جُوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ وَصَلَّى رِجَالٌ بِصَلاَتِه، تَقَدَّمَ هـذَا الحَديثُ فِي كِتَابِ الصَّلاَة وَبَيْنَهُمَا مُخَالَفَةٌ فِي اللَّفْظِ، وقَالَ فِي آخرِه هـذه الرِّوَايَة: فَتُوفِّيَ رَسُولُ اللهِ ﷺ وَالأمْرُ عَلَى ذلكَ.

38. The Book of Tarawih Prayers

927. It was related that Aisha said: "The Messenger of God went out in the middle of the night and prayed in the mosque and some men prayed behind him. It was spoken of in the morning and the next night several people gathered and prayed behind him. The following morning it was spoken of again and on the third night the mosque was filled with people. The Messenger of God came out and the people prayed behind him. On the fourth night the mosque was filled to capacity and there were yet more outside, but The Prophet (Prayers & peace be upon him) came out only for the dawn prayer. After completing the morning prayer he recited 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God' and then said: 'Your presence was not veiled from

me, but I feared that the night prayer might become obligatory and that you might not be able to continue it.' So after the Messenger of God died it was left that way."

٩٢٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ اللهِ ﷺ: أَرَى رُؤْيَاهُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ.

Chapter: The virtue of the night of Alqadr

928. It was related that Ibn Umar said: "Some of the companions of The Prophet (Prayers & peace be upon him) were shown in a vision that the night of Al Qadr was one of the last seven days of Ramadan. The Messenger of God said: 'It appears that all your visions accede that it is the last seven days and whoever wishes to find it should look in the last seven days."

٩٢٩ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا وَقَالَ: إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا أَوْ نَسِيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوِتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ ﷺ فَلْيَرْجِعْ، فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ ﷺ.

929. It was related that Abi Sa'id Al-Khudri said: "We used to go into seclusion for prayer in the mosque with The Prophet (Prayers & peace be upon him) in the middle third of the month of Ramadan. In the morning of the twentieth of Ramadan The Prophet (Prayers & peace be upon him) came out and spoke to us saying: 'I was told of the date of the night of

Al Qadr but I was made to forget it, so look for it in the uneven dates in the last ten days of Ramadan. I saw myself in a vision prostrating in mud and water, so whoever was in seclusion should return to it with me.' So we returned. There were no clouds in the sky at that time but suddenly a cloud appeared and it rained until the rainwater came through the palm leaf roof of the mosque. Then I saw the Messenger of God prostrating in the mud and water and I saw the traces of mud upon his forehead."

٩٣٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: الْتَمِسُوهَا فِى الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِى تَاسِعَةٍ تَبْقَى، فِى سَابِعَةٍ تَبْقَى، فِى خَامِسَةٍ تَبْقَى.

930. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "Look for the night of Al Qadr during the last ten nights of Ramadan."

٩٣١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِى رِوَايَةٍ قَالَ رَسُولُ اللهِ ﷺ: هِيَ فِى الْعَشْرِ الأَوَاخِرِ فِى تِسْعٍ يَمْضِينَ، أَوْ فِى سَبْعٍ يَبْقَيْنَ، يَعْنِى لَيْلَةَ الْقَدْرِ.

931. It was related that Ibn Abbas said that the Messenger of God said: "The night of Al Qadr is in the last ten nights of the month of Ramadan, either on the first nine or in the last seven nights of Ramadan."

٩٣٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ.

932. It was related that Aisha said: "When the last ten nights of Ramadan began The Prophet (Prayers & peace be upon him) used to tighten his waistband and would pray all night and keep his family awake to pray."

٣٩ - كتاب الإعتكاف

٩٣٣ - عَنْ عـائشةَ زَوْجِ النَّبِيِّ ﷺ ورَضِيَ اللهُ عَنْهَا أنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

39- The Book Of Al-I'tikaf

Chapter: Al-Itikaf in the last the days of Ramadan And Al-I'tikaf at all mosques

933. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) used to go into seclusion for the last ten days of Ramadan until his death, and thereafter his wives used to go into seclusion."

٩٣٤ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ، وكَانَ لاَ يَدْخُلُ الْبَيْتَ إلاَّ لِحَاجَةٍ إذَا كَانَ مُعْتَكِفًا.

934. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) used to bend his head towards me while he was in seclusion in the mosque and I used to comb and oil his hair. While he was in seclusion he did not enter the house except out of necessity."

٩٣٥ - عَنْ عُمَرَ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَأَلَ النَّبِىَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِى الجَاهِلِيَّةِ أَنْ اعْتَكِفَ لَيْلَةً فِى الْمَسْجِدِ الحَرَامِ؟ قَالَ: فَأَوْفِ بِنَذْرِكَ.

935. It was related that Ibn Umar said that he asked The Prophet (Prayers & peace be upon him): 'I pledged before Islam to stay in seclusion for one night in the Mosque at Makkah." The Prophet (Prayers & peace be upon him) said: "Fulfil your promise."

٩٣٦ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّ النَّبِىَّ ﷺ: أَرَادَ أَنْ يَعْتَكِفَ، فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِى أَرَادَ أَنْ يَعْتَكِفَ فِيهِ إِذَا أَخْبِيَةٌ، خِبَاءُ عَائِشَةَ، وَخِبَاءُ حَفْصَةَ، وَخِبَاءُ زَيْنَبَ، فَقَالَ: آلْبِرَّ تَقُولُونَ بِهِنَّ؟ ثُمَّ انْصَرَفَ، فَلَمْ يَعْتَكِفْ حَتَّى اعْتَكَفَ عَشْراً مِنْ شَوَّالَ.

936. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) intended to go into seclusion and when he arrived at the place he intended to perform it he saw the tents of Aisha, Hafsa and Zainab. He said: "Do you say that they intended righteousness in doing this?" So he departed and did not go into seclusion, but performed it in the month of Shawwal for ten days."

٩٣٧ - عَنْ صَفِيَّةَ زَوْجِ النَّبِىِّ ﷺ وَرَضِىَ اللهُ عَنْهَا أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ فِى اعْتِكَافِهِ فِى الْمَسْجِدِ فِى الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِىُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلَانِ مِنَ الأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ، فَقَالَ لَهُمَا النَّبِىُّ ﷺ: عَلَى رِسْلِكُمَا إِنَّمَا هِىَ صَفِيَّةُ بِنْتُ حُيَىٍّ، فَقَالاَ: سُبْحَانَ اللهِ يَا رَسُولَ اللهِ وَكَبُرَ عَلَيْهِمَا، فَقَالَ النَّبِىُّ ﷺ: إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّى خَشِيتُ أَنْ يَقْذِفَ فِى قُلُوبِكُمَا شَيْئاً.

937. It was related that Safiya, the wife of The Prophet (Prayers & peace be upon him) said: "I went to the Messenger of God to visit him while he was in seclusion in the mosque for the last ten days of Ramadan. I spoke with him for a while and then got up to return home. The Prophet (Prayers & peace be upon him) came with me and when we reached the gate of the mosque opposite the door of Umm Salamah, two men from the Helpers were passing by and they saluted the Messenger of God. He said to them: 'Do not run away, she is my wife Safiya bint Huyai.' They both said: 'Glory be to God, O Messenger of God, we did not think any evil.' The Prophet (Prayers & peace be upon him) told them: 'Satan reaches everywhere in the body of mankind just as the blood reaches everywhere in it, I feared Satan might cast an evil thought into your minds'."

٩٣٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ يَعْتَكِفُ فِى كُلِّ رَمَضَانٍ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِى قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً.

938. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) used to go into seclusion in the mosque every year in the month of Ramadan for ten days, and the year he died, he stayed in seclusion for twenty days."

٤٠ - كتاب البيوع

٩٣٩ - عَنْ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ رضِىَ اللهُ عَنْهُ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ آخَى رَسُولُ اللهِ ﷺ بَيْنِى وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ: إِنِّى أَكْثَرُ الأَنْصَارِ مالاً، فَأَقْسِمُ لَكَ نِصْفَ مَالِى، وَانْظُرْ أَىَّ زَوْجَتَىَّ هَوِيتَ، نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا، فَقَالَ لَهُ عَبْدُ الرَّحْمنِ: لاَ حَاجَةَ لِى فِى ذلِكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوقُ قَيْنُقَاعَ فَغَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ فَأَتَى بِأَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمنِ عَلَيْهِ أَثَرُ الصُّفْرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: تَزَوَّجْتَ؟ قَالَ: نَعَمْ، قَالَ: وَمَنْ؟ قَالَ: امْرَأَةً مِنَ الأَنْصَارِ، قَالَ: كَمْ سُقْتَ إِلَيْهَا؟ قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، أَوْ نَوَاةً مِنْ ذَهَبٍ، فَقَالَ لَهُ النَّبِىُّ ﷺ: أَوْلِمْ وَلَوْ بِشَاةٍ.

40. The Book of Selling

939. It was related that Abd Al Rahman Ibn Auf said: "When we arrived in Madinah as emigrants, the Messenger of God set up a bond of brotherhood between me and Sa'd Ibn Al Rabi. Sa'd Ibn Al Rabi said: 'I am the wealthiest of the Helpers, so I will give you half my wealth. You may see my two wives and the one you chose I will divorce, and when she has completed her prescribed period you may marry her.' Abd Al Rahman said: 'I am not in need of all that, is there a market place where things are sold?' He replied: "The market of Qanaiqa.' Abd Al Rahman went to the market the next day and bought some dried buttermilk and butter, thereafter he went there frequent-

ly. Some days later Abd Al Rahman came with traces of henna on his body. The Messenger of God asked him: 'Have you just married?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) asked: 'Who have you married?' He said: 'A woman of the Helpers (the Ansar).' Then The Prophet (Prayers & peace be upon him) asked: 'How much did you pay her?' He said: 'A piece of gold the weight of a date stone.' Then The Prophet (Prayers & peace be upon him) said: 'Give a wedding feast even with a sheep'."

٩٤٠ - عَنِ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: الحَلاَلُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمَعَاصِي حِمَى اللهِ مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ.

940. It was related that Al-Numan Ibn Bashir said that The Prophet (Prayers & peace be upon him) said: "The lawful and the unlawful are both clear, and between them are doubtful matters. So whoever avoids doubtful things in case he commits a sin will avoid the unlawful. And whoever engages in doubtful things is prone to commit unlawful things. Sins are the private pasture of God and whoever leaves his sheep to graze in it is prone to enter it."

٩٤١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ ابْنَ وَلِيدَةِ «زَمْعَةَ» مِنِّي فَاقْبِضْهُ، قَالَتْ: فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدُ ابْنُ أَبِي وَقَّاصٍ وَقَالَ: ابْنُ أَخِي قَدْ عَهِدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى النَّبِيِّ ﷺ فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ

ابْنُ أَخِي، كَانَ قَدْ عَهِدَ إِلَيَّ فِيهِ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، ثُمَّ قَالَ النَّبِيُّ ﷺ: الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ، ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ ﷺ: احْتَجِبِي مِنْهُ يَا سَوْدَةُ لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللهَ عَزَّ وَجَلَّ.

941. It is related that Aisha said: "Utba Ibn Abu Waqqas took a solemn pledge from his brother Sa'd Ibn Abu Waqqas to take the son of the slave-girl of Zam'a as his ward. In the year of the Conquest of Makkah Sa'd Ibn Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. Abd Ibn Zam'a rose up and said: 'He is my brother and the son of the slave-girl of my father and he was born on my father's bed.' Then they both went to The Prophet (Prayers & peace be upon him) and Sa'd said: 'O Messenger of God! He is the son of my brother and he has made a solemn pledge from me that I will take him.' Abd Ibn Zam'a said: 'He is my brother and the son of my father's slave-girl and he was born on my father's bed.' The Messenger of God said: 'The son is to the bed he was born upon and stones are for the one who has committed fornication.' The Prophet (Prayers & peace be upon him) told his wife Sauda bint Zam'a to screen herself from the boy as he saw a likeness to Utba in him. So the boy never saw her until the day he died.'

٩٤٢ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنَّ قَوْمًا قَالُوا: يَارَسُولَ اللهِ إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لا نَدْرِي أَذَكَرُوا اسْمَ اللهِ عَلَيْهِ أَمْ لاَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: سَمُّوا اللهَ عَلَيْهِ وَكُلُوهُ.

942. It was related that Aisha said: 'It was said: 'O Messenger of God! Meat is offered to us by some people and we do not know if it has had the Name of God pronounced over it or not.' The Messenger of God said: 'Pronounce the Name of God over it and eat it'."

٩٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَأْتِي على النَّاسِ زَمَانٌ لا يُبَالِي الْمَرْءُ ما أَخَذَ مِنْهُ أَمِنَ الحَلاَلِ أَمْ مِنَ الحَرَامِ.

943. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "There is a time coming when no one will care how they earn their money, whether lawfully or unlawfully."

٩٤٤ - عَنْ زَيْدِ بْنِ أَرْقَمَ وَالبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالاَ: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَسَأَلْنَا رَسُولَ اللهِ ﷺ عَنِ الصَّرْفِ فَقَالَ: إِنْ كَانَ يَدًا بِيَدٍ فَلاَ بَأْسَ، وَإِنْ كَانَ نَسَاءً فَلا يَصْلُحُ.

944. It was related that Al-Bara' Ibn Azib and Zaid Ibn Arqam were asked about exchanging money. They said: "We used to trade in the lifetime of the Messenger of God and asked the Messenger of God about money exchange. He said: 'If it is from hand to hand, there is no harm in it, otherwise it is forbidden'."

٩٤٥ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ فَلَمْ يُؤْذَنْ لِي وَكَأَنَّهُ كَانَ مَشْغُولاً فَرَجَعْتُ، فَفَرَغَ عُمَرُ، قَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللهِ بْنِ قَيْسٍ ائْذَنُوا لَهُ، قِيلَ قَدْ رَجَعَ فَدَعَانِي، فَقُلْتُ: كُنَّا نُؤْمَرُ بِذَلِكَ، فَقَالَ: تَأْتِينِي عَلَى ذلكَ بِالْبَيِّنَةِ، فَانْطَلَقْتُ إِلَى مَجْلِسِ الأَنْصَارِ فَسَأَلْتُهُمْ، فَقَالُوا: لاَ يَشْهَدُ لَكَ عَلَى هَذَا إِلاَّ أَصْغَرُنَا أَبُو سَعِيدٍ الخُدْرِيُّ، فَذَهَبْتُ بِأَبِي سَعِيدٍ الخُدْرِيِّ، فَقَالَ عُمَرُ: أَخَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللهِ

ﷺ، أَلْهَانِى الصَّفْقُ بِالأَسْوَاقِ، يَعْنِى الخُرُوجَ إِلَى التِّجَارَةِ.

945. It was related that Abu Musa asked Umar to allow him to enter but he did not do so as Umar was busy, so Abu Musa returned. When Umar had finished his job he said: "Did I hear the voice of Abd-Allah Ibn Qais? Let him come in." Umar was told he had left, so he sent for him and when he arrived he said: "We were commanded to leave if permission was not given." Umar said: "Bring a witness to prove your statement." Abu Musa went to the Helper's (al Ansar) meeting places and asked them. They said: "None of us will witness this except the youngest of us, Abu Sa'id Al Khudri." Then Abu Musa took Abu Sa'id Al Khudri to Umar and Umar said: "Has this command of the Messenger of God been veiled from me?" And he added: "I used to be busy trading in the markets."

٩٤٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِى رِزْقِهِ، أَوْ يُنْسَأَ لَهُ فِى أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ.

946. It was related that Anas Ibn Malik said: "I heard the Messenger of God say: 'Whoever wishes to increase his sustenance should keep good relations with his near of kin."

٩٤٧ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ مَشَى إِلَى النَّبِىِّ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ. قَالَ: وَلَقَدْ رَهَنَ النَّبِىُّ ﷺ دِرْعًا لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِىٍّ، وَأَخَذَ مِنْهُ شَعِيرًا لأَهْلِهِ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعُ بُرٍّ وَلا صَاعُ حَبٍّ، وَإِنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ.

947. It was related that Anas said that he went to The Prophet (Prayers & peace be upon him) with barley bread soaked with fat and he had liened his amour to a Jew in Madinah and

took barley from him for his family. Anas heard him say: "Mohammed's house has not even one measure of wheat or grain for their evening meals and he has nine wives to support."

٩٤٨ - عَنِ الْمِقْدَامِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِن عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ.

948. It was related that Al-Miqdam said that The Prophet (Prayers & peace be upon him) said: "No one has ever eaten a better meal than that which he has earned by the work of his own hands." The Prophet of God, David, used to eat from the earning of his own hands."

٩٤٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: رَحِمَ اللهُ رَجُلاً سَمْحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى.

949. It was related that Jabir Ibn Abd Allah said that the Messenger of God said: "May God have mercy on the one who is lenient in his buying, selling and when he demands his money back."

٩٥٠ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: كُنْتُ آمُرُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ، وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ، فَتَجَاوَزَ اللهُ عَنْهُ.

950. It was related that Hudhaifah said that The Prophet (Prayers & peace be upon him) said: "Once while the angels were seizing the soul of a man who had died before your time, they asked him: 'Have you done anything good?' He said: 'I used to order my employees to respite the person who has difficul-

ty in repaying his debts and to forget the debt of the rich." He said: "So God forgave him his sins."

٩٥١ - عَنْ حكِيمِ بْنِ حزَامٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: الْبَيِّعَانِ بَالخِيَارِ مَا لَمْ يَتَفرَّقَا، أوْ قالَ حَتَّى يَتفرَّقَا، فَإِنْ صدَقَا وبيَّنَا بورِكَ لَهُمَا فِى بَيْعِهَا، وَإِنْ كَتَما وكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِما.

951. It was related that Hakim Ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The one who buys and the one who sells have the option to cancel or to confirm the deal, as long as they have not parted or until they part, and if they have been honest and described what they sell truthfully, then there will be blessings in their bargain. But if they were dishonest and concealed the truth, then the blessing of their bargain would be wiped out."

٩٥٢ - عَنْ أَبِى سَعِيدٍ رَضِىَ اللهُ عَنْهُ قَالَ: كنَّا نُرْزَقُ تَمرَ الجَمْعِ، وَهوَ الخِلْطُ مِنَ التَّمْرِ، وكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فقَالَ النَّبِىُّ ﷺ: لاَ صَاعَيْنِ بِصَاعٍ ولاَ دِرْهَمَيْنِ بِدِرْهَمٍ.

952. It was related that Abi Sa'id said: "We used to be given mixed dates from the war spoils and we used to sell two measures of them for one measure of good dates. The Prophet (Prayers & peace be upon him) said: 'It is not permissible to barter two measures for one measure or two Dirhams for one Dirham'."

٩٥٣ - عَنْ أَبِى جُحَيْفَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ اشْتَرَى عَبْدًا حَجَّامًا فَأَمَرَ بِمَحَاجِمِهِ فَكُسِرَتْ، وقَالَ: نَهَى النَّبِىُّ ﷺ عَنْ ثَمنِ الْكَلْبِ وثَمنِ الدَّمِ، ونَهى عَنِ الوَاشِمَةِ وَالْمَوْشُومَةِ، وآكِلِ الرِّبَا ومُوكِلِه، ولَعَنَ الْمُصَوِّرَ.

953. It was related that Abu Juhaifa said: "My father bought a slave who used to let blood as a profession and broke his in-

struments. I asked my father why he had done that, and he said: 'The Prophet (Prayers & peace be upon him) prohibited the acceptance of the price of a dog or blood and also prohibited the profession of tattooing, getting tattooed and the acceptance or giving of usury, and he cursed those who make pictures."

٩٥٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: الحَلِفُ مَنْفَعَةٌ لِلسِّلْعَة، مَمْحقَةٌ لِلْبَرَكَة.

954. It was related that Abu Huraira said: "I heard The Prophet (Prayers & peace be upon him) say: 'The oaths of the one who sells might convince the buyer to purchase the goods but it will deprive him of God's blessing."

٩٥٥ - عَنْ خَبَّابٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ قَيْنًا فِى الجَاهِلِيَّة، وكَانَ لِى على الْعَاصِ ابْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، فَقَالَ: لا أعطيك حَتَّى تكفر بمحَمد، فقُلْتُ: لا أَكْفُرُ بِمُحَمَّدٍ حَتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَث، فَقَالَ: دَعْنِى حَتَّى أَمُوتَ وأُبْعَثَ. فَسأُوتَى مالاً وَوَلَدًا فَأَقْضِيكَ، فَنَزَلَت: ﴿أَفَرَءَيْتَ الَّذِى كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا (٧٧) أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا﴾.

955. It was related that Khabbab said: "I was a blacksmith before Islam and Asi Ibn Wa'il owed me some money, so I went to him to ask for it. He said: 'I will not pay you unless you disbelieve in Mohammed.' I said: 'I will not disbelieve in Mohammed until God kills you and then you are resurrected.' He said: 'Leave me until I die and am resurrected, then I will be given wealth and children and I will pay you back your debt.' Then the verses were revealed: "Have you seen him who disbelieves in Our Revelations and says: 'I shall certainly be giv-

en wealth and children.'? * Has he observed the Unseen or taken a covenant with God Most Compassionate?"

٩٥٦ - عَنْ أَنسِ بْنِ مَالِك رَضِىَ اللهُ عَنْهُ، أَنَّ خَيَّاطًا دعَا رَسُولَ اللهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنسُ بْنُ مَالِك: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللهِ ﷺ خُبْزًا وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِىَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَى الْقَصْعَةِ، قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

956. It was related that Anas Ibn Malik said: "A tailor invited the Messenger of God to a meal which he had prepared. I went with the Messenger of God to the meal, he served The Prophet (Prayers & peace be upon him) bread and soup made with marrow and dried meat. I saw The Prophet (Prayers & peace be upon him) taking the pieces of marrow from the dish. Ever since that day I have always liked marrow."

٩٥٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِىِّ ﷺ فِى غَزَاةٍ فَأَبْطَأَ بِى جَمَلِى وَأَعْيَا، فَأَتَى عَلَىَّ النَّبِىُّ ﷺ فَقَالَ: جَابِرٌ؟، فَقُلْتُ: نَعَمْ، قَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَبْطَأَ عَلَىَّ جَمَلِى وَأَعْيَا فَتَخَلَّفْتُ، فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ، ثُمَّ قَالَ: ارْكَبْ، فَرَكِبْتُ، فَلَقَدْ رَأَيْتُهُ أَكُفُّهُ عَنْ رَسُولِ اللهِ ﷺ، قَالَ: تَزَوَّجْتَ؟ قُلْتُ: نَعَمْ، قَالَ: بِكْرًا أَمْ ثَيِّبًا؟ قُلْتُ: بَلْ ثَيِّبًا، قَالَ: أَفَلاَ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟ قُلْتُ: إِنَّ لِى أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ فَتَقُومُ عَلَيْهِنَّ، قَالَ: أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ، ثُمَّ قَالَ: أَتَبِيعُ جَمَلَكَ؟ قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّى بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللهِ ﷺ قَبْلِى، وَقَدِمْتُ بِالْغَدَاةِ فَجِئْنَا إِلَى الْمَسْجِدِ، فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: الآنَ قَدِمْتَ؟ قُلْتُ: نَعَمْ، قَالَ: فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ، فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلاَلاً أَنْ يَزِنَ لِى أُوقِيَّةً، فَوَزَنَ لِى بِلاَلٌ فَأَرْجَحَ فِى الْمِيزَانِ، فَانْطَلَقْتُ

حَتَّى وَلَّيْتُ، فَقَالَ: ادعُ لِي جَابِرًا، فَقُلْتُ: الآنَ يَرُدُّ عَلَيَّ الجَمَلَ، وَلَمْ يَكُنْ شَيءٌ أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ.

957. It was related that Jabir Ibn Abd Allah said: "I was with The Prophet (Prayers & peace be upon him) on an expedition and my camel was tired and slow. The Prophet (Prayers & peace be upon him) said to me: 'O Jabir!' I said: 'Yes.' He said: 'What is the matter?' I said: 'My camel is exhausted and slow so I am getting left behind.' He dismounted and poked the camel with his stick and then ordered me to ride. I rode the camel and it went so fast that I had to hold it back from overtaking the Messenger of God. Then he asked: 'Are you married?' I said: 'Yes.' He asked: 'A virgin or a matron?' I answered: 'A matron.' The Prophet (Prayers & peace be upon him) said: 'Why have you not married a virgin so that you may play with her and she may play with you?' Jabir answered: 'I have young sisters so I preferred to marry a matron who could look after them and comb their hair for them.' The Prophet (Prayers & peace be upon him) said: 'Since you are returning, when you have arrived home, be nice, be nice to your wife.' Then he asked: 'Would you like to sell your camel?' I said: 'Yes.' Then The Prophet (Prayers & peace be upon him) bought it from me for one ounce of gold. The Messenger of God arrived before me and I arrived in the morning, and when I went to the mosque I found him at the door of the mosque. He said: 'Have you just arrived?' I said: 'Yes.' He said: 'Leave your camel and enter the mosque and pray two Rak'at.' I entered and prayed. He ordered Bilal to weigh an ounce for me, then Bilal weighed generously and I left. After I left he said: 'Call Jabir to me.' I thought that he would return the camel to me, and

there was nothing I disliked more than that camel. He said: 'Take your camel and its price is a present for you'."

٩٥٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ اشْتَرَى إبلاً هِيمًا مِنْ رَجُلٍ وَلَهُ فِيهَا شَرِيكٌ، فَجَاءَ شَرِيكُهُ إلى ابْنِ عُمَرَ، فَقَالَ لَهُ: إنَّ شَرِيكِي بَاعَكَ إبلاً هِيمًا، وَلَمْ يُعَرِّفْكَ، قالَ: فَاسْتَقْهَا، فَلَمَّا ذَهَبَ يَسْتَاقُهَا، قَالَ: دَعْهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللهِ ﷺ لاَ عَدْوَى.

958. It was related that Abd Allah Ibn Umar Ibn Al Khattab said: "A man named Nawwas had some camels which suffered from a disease giving them extreme and insatiable thirst. Ibn Umar went to the partner of Nawwas and purchased the camels. The man returned to Nawwas and told him that he had sold them. Nawwas asked him: 'To whom did you sell them?' To Shaikh so and so.' Nawwas said: 'May God be merciful to you, by God that Shaikh was Ibn Umar.' Nawwas went to Ibn Umar and said to him: 'My partner sold you camels suffering from the disease of extreme thirst and he did not know who your were.' Ibn Umar told him to take them back. When Nawwas went to take them, Ibn Umar said: 'Leave them here for I am content with the decision of the Messenger of God and there is no oppression."

٩٥٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللهِ ﷺ فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَاجِهِ.

959. It was related that Anas Ibn Malik said: "Abu Taiba cupped the Messenger of God and he ordered that he be paid one measure of dates and he ordered his masters to reduce his tax."

٩٦٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: احْتَجَمَ النَّبِيُّ ﷺ، وَأَعْطَى الَّذِي حَجَمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

960. It was related that Ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) had his blood let and paid the one who did it for him. If it had been unlawful The Prophet (Prayers & peace be upon him) would not have paid him."

٩٦١ - عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، قَالَتْ: فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهَةَ، فَقُلْتُ: يَا رَسُولَ اللهِ أَتُوبُ إِلَى اللهِ وَإِلَى رَسُولِهِ مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: مَا بَالُ هذِهِ النُّمْرُقَةِ؟ قُلْتُ: اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: إِنَّ أَصْحَابَ هذِهِ الصُّوَرِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ، وَقَالَ: إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ.

961. It was related that Aisha, the mother of the believers said: "I bought a cushion with drawings on it. When the Messenger of God saw it he remained standing in the doorway of the house and did not enter. I saw a look of dislike upon his face so I said: 'O Messenger of God! I repent to God and His Messenger, what sin have I done?' The Messenger of God said: 'What is this cushion?' I said: 'I bought it for you to recline upon.' The Messenger of God said: 'The ones who draw these pictures will be punished on the Day of Resurrection. It will be said to them: 'Make the images you drew come alive.' The Prophet (Prayers & peace be upon him) added: 'The angels to not enter a house where there are pictures'."

٩٦٢ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ أنَّ رَجُلاً ذَكَرَ لِلنَّبِىِّ ﷺ أَنَّهُ يُخْدَعُ فى الْبُيُوعِ، فَقَالَ: إذَا بَايَعْتَ فَقُلْ: لا خِلاَبَةَ.

962. It was related that Abd Allah Ibn Umar said: "A man came to The Prophet (Prayers & peace be upon him) and told him that he was always cheated when buying. The Prophet (Prayers & peace be upon him) told him to say when buying: 'No cheating'."

٩٦٣ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: يَغْزُو جَيْشٌ الْكَعْبَةَ، فَإذَا كَانُوا بِبَيْدَاءَ مِنَ الأرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ، قَالَ: يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ.

963. It was related that Aisha said: "The Messenger of God said: 'An army will attack the Ka'ba and when the infiltrators reach Al-Baida, the ground will subside and swallow all of them. I said: 'O Messenger of God! How will they sink into the ground while there will be among them the markets and people who are not with them?' The Prophet (Prayers & peace be upon him) said: 'All the people will be swallowed but they will be resurrected and judged according to their intentions'."

٩٦٤ - عَنْ أَنَسِ بْنِ مَالِك رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ فى السُّوق، فَقَالَ رَجُلٌ: يا أَبَا الْقَاسِمِ، فَالْتَفَتَ إِلَيْهِ النَّبِىُّ ﷺ فَقَالَ: إِنَّمَا دَعَوْتُ هذا. فَقَالَ النَّبِىُّ ﷺ: سَمُّوا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي.

964. It was related that Anas Ibn Malik said: "When The Prophet (Prayers & peace be upon him) was in the market it was said: 'O Abu al Qasim." The Prophet (Prayers & peace be upon him)

turned towards him. The man said: 'I have called another.' The Prophet (Prayers & peace be upon him) said: 'Call yourselves by my name by not by my epithet.'

٩٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْنُقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا، فَقَالَ: أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟. فَحَبَسَتْهُ شَيْئًا، فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا أَوْ تُغَسِّلُهُ، فَجَاءَ يَشْتَدُّ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: اللَّهُمَّ أَحْبِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ.

965. It was related that Abu Huraira Al-Dausi said: "Once The Prophet (Prayers & peace be upon him) went out in the daytime, he did not speak to me nor did I speak to him until we reached the market of Bani Qainuqa, then he sat in the compound of Fatimah's house and asked about his young grandson, but Fatimah kept the boy inside for some time. I thought she was changing his clothes or bathing him. After some time the boy appeared running and The Prophet (Prayers & peace be upon him) embraced and kissed him and said: 'O God! Love him and love whoever loves him'."

٩٦٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُمْ كَانُوا يَشْتَرُونَ طَعَامًا مِنَ الرُّكْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ فَيَبْعَثُ إِلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ اشْتَرَوْهُ، حَتَّى يَنْقُلُوهُ حَيْثُ يُبَاعُ الطَّعَامُ، وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى يَسْتَوْفِيَهُ.

966. It was related that Ibn Umar said: "The people used to buy food from the caravans during the Prophet's lifetime. The Prophet (Prayers & peace be upon him) forbade them to sell it at the place they had bought it but to take it to the market where provisions were sold. Ibn Umar said: 'The Prophet (Prayers & peace be upon him) also forbade the re-sale of

provisions by the one who had bought it unless he had received it in exact full measure'."

٩٦٧ - عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ صِفَةِ رَسُولِ اللهِ ﷺ فِي التَّوْرَاةِ فَقَالَ: أَجَلْ واللهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ وَحِرْزًا لِلأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكِّلَ لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ فِي الأَسْوَاقِ، وَلاَ يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا: لاَ إِلَهَ إِلاَّ اللهُ وَيَفْتَحَ بِهَا أَعْيُنًا عُمْيًا، وَآذَانًا صُمًّا، وَقُلُوبًا غُلْفًا.

967. It was related that Ata' Ibn Yasar, may God have mercy upon him, said: "I met Abd Allah Ibn Amr Ibn Al As and asked him: 'Tell me how the Messenger of God is described in the Torah.' He said: 'Yes, by God, he is described in the Torah with some of the same attributes as he is described in the Qur'an, which are: "O Prophet! We have sent you as a witness, and a bearer of glad tidings, and a Warner." Guardian of the illiterates. You are My servant and My Messenger. I have named you 'Al-Mutawakkil.' You are neither ill mannered, harsh nor do you make commotion in the markets, and you do not do evil to those who do evil to you, but you deal with them in mercy and kindness. God will not permit him to die until he makes straight the crooked by making them say: 'There is no god but God.' And with it open the eyes that are blind, and the ears that are deaf and hearts which are enwrapped."

٩٦٨ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: تُوُفِّيَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ وَعَلَيْهِ دَيْنٌ فَاسْتَعَنْتُ النَّبِيَّ ﷺ عَلَى غُرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ فَلَمْ يَفْعَلُوا، فَقَالَ لِي النَّبِيُّ: اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا الْعَجْوَةَ عَلَى حِدَةٍ، وَعَذْقَ زَيْدٍ عَلَى حِدَةٍ،

ثُمَّ أَرْسِلْ إِلَيَّ، فَفَعَلْتُ ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ ﷺ، فَجَاء فَجَلَس عَلَى أَعْلاَهُ أَوْ فِي وَسَطِهِ، ثُمَّ قَالَ: كِلْ لِلْقَوْمِ، فَكِلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ، وَبَقِيَ تَمْرِي كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

968. It was related that Jabir said: "Abd Allah Ibn Amr Ibn Haram died owing a debt. So I sought the help of The Prophet (Prayers & peace be upon him) to ask the creditors to forgive his debt. The Prophet (Prayers & peace be upon him) asked them but they refused. So The Prophet (Prayers & peace be upon him) said to me: 'Go and sort your dates into kinds, the crushed ones to one side and the whole ones on another side and then send for me.' I did so and sent for The Prophet (Prayers & peace be upon him) and he came and sat on top of it or in the midst of it, then said: 'Measure them out to the people.' So I measured them out until I paid them back. My dates remained as if nothing had been taken from them."

٩٦٩ - عَنِ الْمِقْدَامِ بْنِ مَعْدِ يكَرِبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ.

969. It was related that Al-Miqdam Ibn Ma'd yakrib said that The Prophet (Prayers & peace be upon him) said: "Measure your provisions and you will be blessed."

٩٧٠ - عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَدَعَوْتُ لَهَا فِي مُدِّهَا وَصَاعِهَا مِثْلِ مَا دَعَا بِهِ إِبْرَاهِيمُ لِمَكَّةَ.

970. It was related that Abd Allah Ibn Zaid said that The Prophet (Prayers & peace be upon him) said: "The Prophet (Prayers &

peace be upon him) Abraham made Makkah a sanctuary and sought God's blessings for it. I made Madinah a sanctuary as Abraham made Makkah a sanctuary and I sought God's blessing in all its environs as Abraham sought for Makkah."

٩٧١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً، يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

971. It was related that Ibn Umar said: "In the lifetime of The Prophet (Prayers & peace be upon him), I saw the people who used to buy provisions without measuring them punished if they sold it before taking it to their houses."

٩٧٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ، قِيلَ لابْنِ عَبَّاسٍ: كَيْفَ ذَاكَ؟ قَالَ: ذَاكَ دَرَاهِمُ بِدَرَاهِمَ وَالطَّعَامُ مُرْجَأٌ.

972. It was related that Ibn Abbas said: "The Messenger of God prohibited the sale of provisions before its measurement and transfer to the first purchaser's possession." I asked Ibn Abbas: "Why is that so?" He said: "It would be like selling money for money, if the provisions are not handed over to the possession of the first purchaser before he sells them."

٩٧٣ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: الذَّهَبُ بِالذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالبُرُّ بِالبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ.

973. It was related that Umar Ibn Al Khattab said that the Messenger of God said: "The bartering of gold for silver is usury except if it is from hand to hand, and wheat grain for wheat grain is usury except if it is from hand to hand, and dates for

dates is usury except if it is from hand to hand, and barley for barley.is usury except if it is from hand to hand."

٩٧٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: نَهى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَلاَ تَنَاجَشُوا وَلاَ يَبِيعُ الرَّجُلُ على بَيْعِ أخيهِ، وَلاَ يَخْطُبُ على خِطْبَةِ أخيهِ، وَلا تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْفَأَ ما فِى إنَائِهَا.

974. It was related that Abu Huraira said: "The Messenger of God prohibited the sale of things by a town dweller on behalf of a desert dweller, and likewise offering a high price for something without the intention of buying it was prohibited. And one should not urge anyone to return goods to the seller in order to sell him your own goods, nor should one demand the hand of a girl who is already betrothed to someone else, and a woman should not try to bring about the divorce of another woman in order to take her place."

٩٧٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَجُلاً أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ، فَاحْتَاجَ فَأَخَذَهُ النَّبِىُّ ﷺ فَقَالَ: مَنْ يَشْتَرِيهِ مِنِّى؟ فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ بِكَذَا وَكَذَا فَدَفَعَهُ إليْه.

975. It was related that Jabir Ibn Abd Allah said: "A man intended that a slave of his would be freed after his death but later on he was in need of money, so The Prophet (Prayers & peace be upon him) took the slave and said: 'Who will buy this slave from me?' Nu'aim Ibn Abd Allah bought him for a certain sum and The Prophet (Prayers & peace be upon him) gave him the slave."

٩٧٦ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ، وكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ الجَاهِلِيَّةِ، كَانَ الرَّجُلُ يَبْتَاعُ الجَزُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجَ الَّتِى فِى بَطْنِهَا.

976. It was related that Abd Allah Ibn Umar said: "The Messenger of God prohibited the sale of an unborn animal as was the custom before Islam when one would pay the price of a she-camel for the unborn offspring of a live she-camel."

٩٧٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنِ اشْتَرَى غَنَمًا مُصَرَّاةً فَاحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا فَفِى حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ.

977. It was related that Abu Huraira said that the Messenger of God said: "Anyone who purchases a sheep which has not been milked for a long time and then milks it, may retain it if he is satisfied, but if he is not satisfied he may return it, but he should pay one measure of dates for the milk."

٩٧٨ - وعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُولُ: إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلا يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ الثَّالِثَةَ، فَلْيَبِعْهَا. وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ.

978. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "If a slave girl commits fornication and it is proven beyond doubt, then her owner should whip her and should not blame her after the legal punishment. And if then she repeats the fornication he should whip her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a little as a rope of hair."

٩٧٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَلَقُّوا الرُّكْبَانَ وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ، فَقِيلَ لاِبْنِ عَبَّاسٍ: مَا قَوْلُهُ لاَ يَبِيعُ حَاضِرٌ لِبَادٍ؟ قَالَ: لاَ يَكُونُ لَهُ سِمْسَارًا.

979. It was related that Ibn Abbas said that the Messenger of God said: "Do not go to meet the caravan on the way to purchase their goods before it reaches the town. A town dweller should not sell the goods of a desert dweller on his behalf." I asked Ibn Abbas: "What did he mean by a town dweller not selling the goods of a desert dweller?" He said: "He should not be his broker."

٩٨٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَبِيعُ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ، وَلاَ تَلَقُّوا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ.

980. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "You should not try to negate the purchases of each other, and do not go out to meet the caravan until it reaches the market."

٩٨١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْكَرْمِ كَيْلاً.

981. It was related that Abd Allah Ibn Umar said: "The Messenger of God prohibited the sale of fresh dates for dried old dates by measure, and the sale of fresh grapes for dried old grapes by measure."

٩٨٢ - عَنْ مَالِكِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ الْتَمَسَ صَرْفًا بِمِائَةِ دِينَارٍ، قَالَ: فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ اللهِ، فَتَرَاوَضْنَا حَتَّى اصْطَرَفَ مِنِّي، فَأَخَذَ الذَّهَبَ يُقَلِّبُهَا فِي يَدِهِ ثُمَّ قَالَ:

حَتَّى يَأْتِىَ خَازِنِى مِنَ الْغَابَةِ، وَعُمَرُ رَضِىَ اللهُ عَنْهُ يَسْمَعُ ذلِكَ، فَقَالَ: وَاللهِ لاَ تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قَالَ رَسُولُ اللهِ ﷺ: الـذَّهَبُ بِالـذَّهَبِ رِبًا إلاَّ هَاءَ وَهَاءَ، وَذَكَرَ بَاقِى الحَدِيثِ وقَدْ تَقَدَّمَ.

982. It was related that Malik Ibn Aus said: "I was in need of change for one hundred Dinars. Talha Ibn Ubaid Allah called me and we talked about it. He agreed to change my Dinars, so he took the gold in his hands and played with them and then said: 'Wait until my storekeeper comes back from the forest.' Umar was listening to what he said and he said: 'By God! You should not separate from Talha until you get the money from him, for the Messenger of God said: 'The sale of gold for gold is usury unless if it is from hand to hand, and likewise the sale of wheat for wheat, barley for barley and dates for dates, is usury unless it is from hand to hand'."

٩٨٣ - عَنْ أَبِى بَكْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إلاَّ سَوَاءً بِسَوَاءٍ، وَالْفِضَّةَ بِالفِضَّةِ إلاَّ سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ، وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ.

983. It was related that Abu Bakra said that the Messenger of God said: "Do not sell gold for gold unless it is equal in weight, nor silver for silver unless it is equal in weight, but you may sell gold for silver or silver for gold as you wish."

٩٨٤ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لا تَبِيعُوا الذَّهَبَ إلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا على بَعْضٍ، وَلاَ تَبِيعُوا مِنْها غَائِبًا بِنَاجِزٍ.

984. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "Do not sell gold for gold unless it is equal in weight, and do not sell a lesser amount for a greater amount or vice versa, and do not sell silver for silver unless equal in weight, and do not sell a lesser amount for a greater amount or vice versa and do not sell gold or silver that is not present at the time of exchange for gold and silver that is not present."

٩٨٥ - وعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: الدِّينَارُ بَالدِّينَارِ وَالدِّرْهَمُ بالدِّرْهَمِ، فَقِيلَ لَهُ: إنَّ ابْنَ عَبَّاسٍ لاَ يَقُولُهُ، فقال أبُو سَعِيد: سألْتُهُ فَقُلْتُ: مِنَ النَّبِىِّ ﷺ أوْ وَجَدْتَهُ فِى كِتَابِ اللهِ تَعَالَى. قَالَ: كُلُّ ذلِكَ لاَ أقُولُ وَأنْتُمْ أعْلَمُ بِرَسُولِ اللهِ ﷺ مِنِّى، وَلَكِنَّنِى أخْبَرَنِى أُسَامَةُ أنَّ النَّبِىَّ ﷺ قالَ: لاَ رِبَا إلاَّ فِى النَّسِيئَةِ.

985. It was related that Abu Sa'id Al Khudri said: 'The sale of a Dinar should be for a Dinar, and a Dirham for a Dirham.' I said to him: 'Ibn Abbas did not say so.' Abu Sa'id replied: 'I asked Ibn Abbas if he had heard that from The Prophet (Prayers & peace be upon him) or seen it in the Book of God, Ibn Abbas replied.' 'I did not say all that and you know the Messenger of God better than I, but Usama told me that The Prophet (Prayers & peace be upon him) had said: 'There is no usury except in Al Naseeya' (the taking of interest of lent money)'."

٩٨٦ - عَنِ البَرَاءِ بن عَازِب، وَزَيْدِ بْنِ أرْقَمَ رَضِىَ اللهُ عَنْهُمَا كَأنَّهُمَا سُئِلاَ عَنِ الصَّرْفِ، فَكُلُّ وَاحِدٍ مِنْهُمَا، يَقُولُ: هذَا خَيْرٌ مِنِّى، وَكِلاهُمَا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا.

986. It was related that Abi Al Minhal, may God have mercy upon him, said: "I asked Al Bara' Ibn Azib and Zaid Ibn Arqam

about money exchanging. Each one of they said: 'He knows better than I.' And they both said: 'The Messenger of God has prohibited the sale of gold for silver on credit'."

٩٨٧ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لا تَبِيعُوا التَّمْرَ حَتَّى يَبْدُو صَلاَحُهُ، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمْرِ، قَالَ: وَأَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ ﷺ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ وَلَمْ يُرَخِّصْ فِي غَيْرِهِ.

987. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "Do not sell fruit until it is has ripened and appears wholesome, and do not sell fruit for dates." It was also related that Abd Allah Ibn Umar said: "Zaid Ibn Thabit said that the Messenger of God later permitted the sale of fruit for dates or dried dates in Al Araya but did not permit it for anything else."

٩٨٨ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ وَلَا يُبَاعُ شَيْءٌ مِنْهُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ إِلاَّ الْعَرَايَا.

988. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and nothing of it should be sold except for Dinars and Dirhams except in Al Araya."

٩٨٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ، أَوْ دُونَ خَمْسَةِ أَوْسُقٍ.

989. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) permitted the sale of dates in Al Araya as long as they were about five measures or less."

٩٩٠ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ يَتَبَايَعُونَ الثِّمَارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ، قَالَ الْمُبْتَاعُ: إِنَّهُ أَصَابَ الثَّمَرَ الدُّمَانُ، أَصَابَهُ مُرَاضٌ، أَصَابَهُ قُشَامٌ، عَاهَاتٌ يَحْتَجُّونَ بِهَا، فَقَالَ رَسُولُ اللهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذَلِكَ: فَإِمَّا لَا، فَلَا تَتَبَايَعُوا حَتَّى يَبْدُوَ صَلَاحُ الثَّمَرِ، كَالْمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ.

990. It was related that Zaid Ibn Thabit said: "During the lifetime of The Prophet (Prayers & peace be upon him) the people used to trade in fruit. When they harvested their date fruit and the buyers came to take their dues, they used to say: 'The dates have rotted, they are blighted with disease, they are afflicted with blight.' They would carry on complaining about the defects of their purchases. So when there was too much dispute regarding this and the matter was put before the Messenger of God, he said: 'This is not the right way to deal with each other, so do not sell the fruit before it is clearly wholesome,' to advise them as they argued excessively."

٩٩١ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ، فَقِيلَ: وَمَا تُشَقِّحُ؟ قَالَ: تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا.

991. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and fit for consumption." Then it was asked: "What is ripe?" He said: "When it becomes red and yellow and you can eat it."

٩٩٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ، فَقِيلَ لَهُ: وَمَا تُزْهِي؟ قَالَ: حَتَّى تَحْمَرَّ، فَقَالَ: أَرَأَيْتَ إِذَا مَنَعَ اللهُ الثَّمَرَةَ بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ.

992. It was related that Anas Ibn Malik said that the Messenger of God prohibited the sale of fruit until it was almost ripened. It was said to him: "How do we know when it is ripe?" He said: "When it becomes red." The Messenger of God said: "If God fated that the fruit did not ripen, then for what would any of you take the money of his brother?"

٩٩٣ - عَنْ أَبِى سَعِيـــــد الخُدْرِىِّ وَأَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: أَكُلُّ تَمْرِ خَيْبَرَ هكَذَا؟ قَالَ: لاَ، واللهِ يَا رَسُولَ اللهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلاَثَة، فَقَالَ رَسُولُ اللهِ ﷺ: لاَ تَفْعَلْ، بِعِ الجَمْعَ بِالْدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا.

993. It was related that Abi Sa'id Al Khudri and Abu Huraira said: "The Messenger of God appointed a man as governor of Khaybar. So he came with the best dates. Then the Messenger of God said: 'Are all the dates of Khaybar like this?' He said: 'By God, No, O Messenger of God. But we take one measure of these for two measures and the two measures for three measures." So the Messenger of God said: "Do not do that, sell all of it for Dirhams and then buy good dates with the Dirhams."

٩٩٤ - عَنْ أَنَسِ بْنِ مَالِك رَضِىَ اللهُ عَنْهُ أَنَّهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُخَاضَرَةِ والْمَلاَمَسَةِ والْمُنَابَذَةِ وَالْمُزَابَنَةِ.

994. It was related that Anas Ibn Malik said: "The Messenger of God prohibited the sale of wheat while still on the ear for pure wheat, and the sale of grain or vegetables before they are ripe, and the sale by touching, and the sale in which the deal is completed when the buyer has no opportunity to see

or check the thing sold, and the sale of fresh dates for dried dates and the sale of fresh grapes for dried grapes by measure."

٩٩٥ - عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ هِنْدُ أُمُّ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهَا لِرَسُولِ اللهِ ﷺ: إنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًّا؟ قَالَ: خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ بِالْمَعْرُوفِ.

995. It was related that Aisha, may God be pleased with her, said: "Hind the mother of Mu'awiya said to the Messenger of God that Abu Sufyan is a miser, and asked if there was a blame on her if she took some of his money without his knowledge." He said: "Take what suffices you and your children within reason."

٩٩٦ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

996. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) decreed the right of preemption in all joint undivided property, but if the boundaries had been set or the road were marked then there was no right to preemption."

٩٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ بِسَارَةَ فَدَخَلَ بِهَا قَرْيَةً، فِيهَا مَلِكٌ مِنَ الْمُلُوكِ أَوْ جَبَّارٌ مِنَ الجَبَابِرَةِ، فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ هِيَ مِنْ أَحْسَنِ النِّسَاءِ، فَأَرْسَلَ إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ مَنْ هذهِ الَّتِي مَعَكَ قَالَ: أُخْتِي، ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ: لاَ تُكَذِّبِي حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكِ أُخْتِي، واللهِ إِنْ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، فَأَرْسَلَ بِهَا إِلَيْهِ، فَقَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأُ وَتُصَلِّي، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ، وَأَحْصَنْتُ فَرْجِي إِلاَّ عَلَى زَوْجِي فَلاَ

تُسَلِّطْ عَلَيَّ الْكَافِرَ فَغُطَّ حتَّى رَكَضَ بِرِجْلِه، قَالَ أَبُو هُرَيْرَةَ: قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ يُقَالُ هِيَ قَتَلَتْهُ، فَأُرْسِلَ، ثُمَّ قَامَ إِلَيْهَا فَقَامَتْ تَوَضَّأُ وتُصَلِّي وَتَقُولُ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي، إِلاَّ عَلَى زَوْجِي فَلا تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ فَغُطَّ حَتَّى رَكَضَ بِرِجْلِه، قَالَ أَبُو هُرَيْرَةَ فَقَالَت: اللَّهُمَّ إِنْ يَمُتْ فَيُقَالُ هِيَ قَتَلَتْهُ، فَأُرْسِلَ فِي الثَّانِيَة أَوْ فِي الثَّالِثَة، فَقَال: والله مَا أَرْسَلْتُمْ إِلَيَّ إِلاَّ شَيْطَانًا ارْجِعُوهَا إِلَى إِبْرَاهِيمَ (عَلَيْهِ السَّلامُ) وَأَعْطُوهَا آجَرَ، فَرَجَعَتْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَقَالَتْ: أَشَعَرْتَ أَنَّ اللهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وَلِيدَةً.

997. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Abraham and Sara emigrated and entered a village where there was a king or tyrant. It was said that Abraham had arrived with a woman who was the best of women. So he sent for him and asked him: 'O Abraham! Who is this woman with you?' He said: 'My sister.' Then he returned and said to her: 'Do not deny what I have said, as I told them you are my sister. By God there is no believer on this earth except me and you." Then he sent her to the king, and she washed to pray and prayed saying: 'Please God if I have believed in You and Your Messenger and have kept my chastity except with my husband, then do not allow this pagan to overpower me.' At that the king fell into a bad mood until he started to move his legs nervously. Abu Salamah Ibn Abd Al Rahman, the narrator of the Hadith said that Abu Huraira said: 'Sara said: 'Please God if he dies they will say she killed him.' The king regained his composure and moved towards her, but she got up and she washed to pray and prayed saying: 'Please God if I have believed in You and Your Messenger and have kept my chastity except with my

husband, then do not allow this pagan to overpower me.' At that the king fell into a bad mood until he started to move his legs nervously. Abu Salamah, may God have mercy upon him, said: 'Abu Huraira said: 'Sara said: 'Please God if he dies they will say she killed him.' The king regained his composure for the second or third time and said: 'By God, you have not sent to me any but a Satan. Take her back to Abraham and give her a reward.' So she returned to Abraham and said: 'I feel that God has restrained this pagan and given us a slave-girl."

٩٩٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخَنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ، حَتى لا يَقْبَلَهُ أحَدٌ.

998. It was related that Abu Huraira said that the Messenger of God said: "By The One in Whose hands is my soul, the son of Mary will soon descend among you as a just ruler and he will break the cross and kill the pig and abolish Jizya, and money will be so abundant to the degree that no one will need it."

٩٩٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ: يَا ابـن عَبَّاسٍ إنِّي إنْسَانٌ إنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أصْنَعُ هذه التَّصَاوِيرَ، فَقَالَ ابْنُ عَبَّاسٍ: لاَ أُحَدِّثُكَ إلاَّ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُهُ يَقُولُ: مَنْ صَوَّرَ صُورًا فَإنَّ اللهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْس بِنَافِخٍ فِيهَا أبدًا، فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً وَاصْفَرَّ وَجْهُهُ، فَقَالَ: وَيْحَكَ إنْ أَبَيْتَ إلاَّ أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ، كُلِّ شَيْءٍ لَيْس فِيهِ رُوحٌ.

999. It was related that Abd Allah Ibn Abbas said that a man came to him and said: "O Aba Abbas! I am a person who lives from his own labour and I make pictures." Then Ibn Abbas said: "I will only tell you what I heard the Messenger of God saying:

'Whoever makes a picture God will punish him until he blows life into it and he will never be able to blow life into it." At this the man sighed deeply and his face turned yellow. Ibn Abbas said: "What a shame! If you persist in making something then you can make from this tree anything which does not have life in it."

١٠٠٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: قَالَ اللهُ عَزَّ وَجَلَّ: ثَلاَثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَى بِى ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَه، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ.

1000. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God said: 'There are three to whom I will be their adversary on the Day of Judgment: A man who has been given My Name but he is deceitful. A man who sells a free person then devours his price and a man who hires a worker who fulfills his work and he does not pay him his wages."

١٠٠١ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ، فَقِيلَ: يَا رَسُولَ اللهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟، فَقَالَ: لاَ، هُوَ حَرَامٌ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ: قَاتَلَ اللهُ الْيَهُودَ إِنَّ اللهَ لَمَّا حَرَّمَ شُحُومَهَا، جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ.

1001. It was related that Jabir Ibn Abd Allah said that I heard the Messenger of God saying while he was in Makkah in the year of the Conquest: "God and His Messenger prohibit the sale of intoxicants, carrion, the pig and idols." It was said: "O Messenger of God! What about the fat of the carrion, it is

used for painting ships and hides, and it is used for lamps?" He said: "No. It is prohibited." He added that the Messenger of God then said: "May God destroy the Jews, when God prohibited its fat they melted it and sold it and devoured its price."

١٠٠٢ - عَنْ أَبِى مَسْعُودٍ الأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِىِّ، وَحُلْوَانِ الْكَاهِنِ.

1002. It was related that Abi Masoud Al-Ansari said that the Messenger of God prohibited the price of the dog, or money derived from prostitution and the earnings of a fortune teller."

٤١ - كتاب السلم

١٠٠٣ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ وَالنَّاسُ يُسْلِفُونَ فِى الثَّمْرِ الْعَامَ وَالْعَامَيْنِ، فَقَالَ: مَنْ سَلَّفَ فِى ثَمْرٍ، فَلْيُسْلِفْ فِى كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ، وَفِى رِوايةٍ عَنْهُ : إِلَى أَجَلٍ مَعْلُومٍ.

41. The Book of Peace

1003. It was related that Ibn Abbas said: "The Messenger of God came to Madinah while the people were paying for the fruit a year or two in advance. Then he said: 'Whoever pays in advance for dates should pay for a specified weight and measure." And it was related that: "In an appointed time."

١٠٠٤ - عَنِ ابْنِ أَبِى أَوْفَى رَضِىَ اللهُ عَنْهُمَا قَالَ: إِنَّا كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِى بَكْرٍ وَعُمَرَ رَضِىَ اللهُ عَنْهُمَا فِى الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ.

وَفِى رِوَايَةٍ عَنْهُ قَالَ: كُنَّا نُسْلِفُ نَبِيطَ أَهْلِ الشَّامِ فِى الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ فِى كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ، فَقِيلَ لَهُ: إِلَى مَنْ كَانَ أَصْلُهُ عِنْدَهُ؟ قَالَ: كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ.

1004. It was related that Ibn Abi Aufa said: "During the lifetime of the Messenger of God, Abu Bakr and Umar, we used to pay in advance for wheat, barley, dried grapes and dates." And it was related that he said: "We used to pay in advance to the people of Al Sham for wheat, barley and oil in an appointed measure and time." It was said to him: "Is it to the one it originated from?" He said: "We asked them about that."

٤٢ - كتاب الشفعة

١٠٠٥ - عَنْ أَبِى رَافِعٍ رَضِىَ اللهُ عَنْهُ مَوْلَى النَّبِىِّ ﷺ أَنَّهُ جَاءَ إِلَى سَعْدِ بْنِ أَبِى وَقَّاصٍ فَقَالَ لَهُ: ابْتَعْ مِنِّى بَيْتَىَّ فى دَارِكَ، فَقَالَ سَعْدٌ: وَاللهِ لاَ أَزِيدُكَ عَلَى أَرْبَعَةِ آلاَفٍ مُنَجَّمَةٍ أَوْ مُقَطَّعَةٍ، فَقَالَ أَبُو رَافِعٍ: لَقَدْ أُعْطِيتُ بِهِمَا خَمْسَمِائَةِ دِينَارٍ، وَلَوْلاَ أَنِّى سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: الجَارُ أَحَقُّ بِسَقَبِهِ، مَا أَعْطَيْتُكَهَا بِأَرْبَعَةِ آلاَفٍ وَأَنَا أُعْطَى بِهَا خَمْسَمِائَةِ دِينَارٍ فَأَعْطَاهَا إِيَّاهُ.

42. The Book of Preemption

1005. It was related that Abi Rafa' the freed slave of The Prophet (Prayers & peace be upon him), came to Sa'd Ibn Abi Waqqas and said: "O Sa'd would you buy my house as barter for your house. Sa'd said: 'By God, I shall not barter them.' Al Miswar said: 'By God! You shall barter them.' Sa'd said: 'By God, I will not pay more than four thousand Dirhams upon terms.' Abu Rafi said: 'I have been offered five hundred Dinars and had I not heard The Prophet (Prayers & peace be upon him) say: 'The neighbour has better right than anyone else due to his proximity. I would not give it to you for four thousand Dirhams while I am offered five hundred Dinars. ' So he gave it to him."

١٠٠٦ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللهِ إِنَّ لِى جَارَيْنِ فَإِلَى أَيِّهِمَا أُهْدِى؟ قَالَ: إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا.

1006. It was related that Aisha said: " I said O Messenger of God! I have two neighbours, so which one of them should I give a gift? He said 'To the one nearest to your door.'

٤٣ - كتاب الإجارة

١٠٠٧ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: أَقْبَلْتُ إِلَى النَّبِىِّ ﷺ وَمَعِى رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ فَقُلْتُ: مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَقَالَ: لَنْ أَوْ لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ.

43- The Book of Hiring

1007. It was related that Abu Musa said: " I went to the Prophet (Prayers & peace be upon him) with two Al-Ash'ari men, I said: 'All I know is that they have come seeking jobs.' The Prophet (Prayers & peace be upon him) said: 'No.' or: 'We do not hire those who pursue jobs eagerly'."

١٠٠٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَا بَعَثَ اللهُ نَبِيًّا إِلاَّ رَعَى الْغَنَمَ، فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: نَعَمْ كُنْتُ أَرْعَاهَا على قَرَارِيطَ لأَهْلِ مَكَّةَ.

1008. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "All the Prophets (peace be upon them) that God sent used to shepherd sheep." His companions said: "And you?" He said: "Yes, I used to shepherd sheep for a few Qirats for the people of Makkah."

١٠٠٩ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا، يَعْمَلُونَ لَهُ عَمَلاً يَوْمًا إِلَى اللَّيْلِ، عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ، فَقَالُوا: لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِى شَرَطْتَ لَنَا،

وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ: لاَ تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ وَخُذُوا أَجْرَكُمْ كَامِلاً، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ، فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا، وَلَكُمُ الَّذِى شَرَطْتُ لَهُمْ مِنَ الأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينُ صَلاَةِ الْعَصْرِ، قَالُوا: لَكَ مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الأَجْرُ الَّذِى جَعَلْتَ لَنَا فِيهِ، فَقَالَ لَهُمْ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِىَ مِنَ النَّهَارِ شَىْءٌ يَسِيرٌ فَأَبَوْا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا فَذَلِكَ مَثَلُهُمْ، وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ.

1009. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The example of Muslims, Jews and Christians is as the example of a man who hired people to work for him from morning until night for a set wage. They worked for him until midday and then said: 'We do not need the wages you have set for us and let whatever we have done be rendered void." He said: "Do not do that, but stay and complete the rest of your work and take your wages in full." They refused and left. So he hired another two and told them: "Complete the rest of today's work and I will pay you the set wages of the people before you." So they worked until the afternoon prayer time and then said: "What we have done for you is null and void and keep the wages you set for us." He told them: "Complete the rest of your work, since there only remains little of the day." But they refused. So he hired other people to work for him the rest of the day. So they worked the rest of the day until sunset and received the wages of the two parties before them. Thus was their example and the example of those who embraced the light of guidance."

١٠١٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: انْطَلَقَ ثَلاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوَوا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا: إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللهَ بِصَالِحِ اعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبِقُ قَبْلَهُمَا أَهْلاً، وَلاَ مَالاً، فَنَأَى بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ، أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لا يَسْتَطِيعُونَ الْخُرُوجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الآخَرُ: اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّي، حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي، فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا، قَالَتْ: لا أُحِلُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَانْصَرَفْتُ عَنْهَا، وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ، وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ، غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا، قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ، غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَاعَبْدَ اللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللهِ لا تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ.

1010. It was related that Abd Allah Ibn Umar said: "I heard the Messenger of God say: 'Once three men from those before you set off together until they reached a cave at nightfall

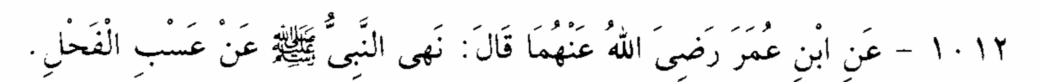
and they entered it. It happened that a rock rolled down the mountainside and closed off the cave's entrance. They said: 'Our only hope to be saved from this rock is to beseech God to have mercy upon us because of the good deeds we formerly did for His sake.' So the first one said: 'O God! When my parents were old I never gave milk to my wife, children or slaves before first giving them. Once I was late and by the time I came they had slept. I milked the animals for them and took the milk to them, but I found them asleep. I could not bring myself to give my family and slaves before them, so I waited with the bowl of milk in my hand until the dawn broke. Then they awakened and drank the milk. O God! If You see that I did so for Your Sake alone, then save us from the danger were are facing because of this rock.' Then the rock moved slightly, but they still could not get out of the cave. The Prophet (Prayers & peace be upon him) said: 'The second man said: 'O God! My uncle had a daughter who I loved. I desired to be intimate with her but she refused me. Later when she suffered hardship during a year of famine she came to me and I offered her one hundred and twenty pounds providing she agreed to be intimate with me. As I was about to fulfil my desire she said: 'It is unlawful for you to breach my chastity except by marriage. So I deemed it a sin to be intimate with her and I left although I loved her more than anyone and I left to her the gold I had given her. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing." Then the rock moved again slightly, but they still could not get out of the cave.' Then the Prophet (Prayers & peace be upon him) said: 'The third man said: 'O God! I hired some people and I paid

them their wages except for one man who went away without taking his money.' I invested his wages and I made much gain from it. He came to me and said: 'O servant of God! Pay me my wages.' I told him: 'All the camels, cows, sheep and slaves before you are your.' He said: 'O servant of God! Do not mock me.' I said: 'I do not mock you.' So he took the herds and drove them all off, leaving nothing behind. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing.' Then the rock rolled away completely and they walked free."

١٠١١ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي سَفْرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ الحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ، لا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلاءِ الرَّهْطَ الَّذِينَ نَزَلُوا، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَاأَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لُدِغَ وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللهِ إِنِّي لأَرْقِي، وَلَكِنْ وَاللهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلاً، فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ، فَانْطَلَقَ يَتْفُلُ عَلَيْهِ، وَيَقْرَأُ ﴿الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ﴾ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَبَةٌ قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: اقْسِمُوا، فَقَالَ الَّذِي رَقَى: لا تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَنَذْكُرَ لَهُ الَّذِي كَانَ فَنَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ: وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ!! ثُمَّ قَالَ: قَدْ أَصَبْتُمْ، اقْسِمُوا، وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا، فَضَحِكَ رَسُولُ اللهِ ﷺ.

1011. It was related that Abu Sa'id said: "The companions of the Prophet (Prayers & peace be upon him) set off on a journey until they arrived at one of the Arab tribes. They asked them for hospitality but they refused. The leader of the tribe was

bitten by a snake or stung by a scorpion and they tried to cure him without success. Then one of them said: 'There is no way we can help him, go to the people who were here in the night and see if they have anything.' They went to the companions and said: 'Our leader has been bitten by a snake or stung by a scorpion and we have tried everything without success. Have you anything?' One of them said: 'Yes, by God! I can heal him with a Ruqya, but by God! Since we sought your hospitality and you refused, I will not do so until you set something for it in return.' So they agreed to pay them a flock of sheep, and he performed the Ruqya and read: 'All praise be to God the Lord of the Worlds,' then the leader was immediately healed and he stood up walking as if he had never been ill and said: 'Pay them what you agreed to pay them.' Some of them said: 'Let us divide it between ourselves.' So the one who performed the Ruqya said: 'Do not do so until we reach the Prophet (Prayers & peace be upon him) and tell him what happened, then we shall see what he orders us to do.' So when they arrived and saw the Messenger of God and told him of the matter he said: "Who told you that it was Ruqya?' Then he said: 'You were right, divide and make a share for me with you. Then the Messenger of God smiled."


١٠١٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ.

1012. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) prohibited charging for animal husbandry."

٤٤ - كتاب الحوالات

١٠١٣ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ.

44. The Book of Al-Hawala
The Transfer of a Debt

1013. It was related that Abu Huraira said that the Messenger of God said: "It is wrong for the wealthy to delay in paying a debt. So if your debt is transferred from the debtor to a rich debtor you should accept."

١٠١٤ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أُتِيَ بِجَنَازَةٍ فَقَالُوا: صَلِّ عَلَيْهَا. فَقَالَ: هَلْ عَلَيْهِ دَيْنٌ؟ قَالُوا: لاَ، قَالَ: فَهَلْ تَرَكَ شَيْئًا؟ قَالُوا: لا، فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى فَقَالُوا: يَا رَسُولَ اللهِ صَلِّ عَلَيْهَا، قَالَ: هَلْ عَلَيْهِ دَيْنٌ؟ قِيلَ: نَعَمْ، قَالَ: فَهَلْ تَرَكَ شَيْئًا؟ قَالُوا: ثَلاثَةَ دَنَانِيرَ فَصَلَّى عَلَيْهَا، ثُمَّ أُتِيَ بِالثَّالِثَةِ فَقَالُوا: صَلِّ عَلَيْهَا، قَالَ: هَلْ تَرَكَ شَيْئًا؟ قَالُوا: لاَ، قَالَ: فَهَلْ عَلَيْهِ دَيْنٌ؟ قَالُوا: ثَلاَثَةُ دَنَانِيرَ، قَالَ: صَلُّوا عَلَى صَاحِبِكُمْ، قَالَ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ يَا رَسُولَ اللهِ وَعَلَيَّ دَيْنُهُ فَصَلَّى عَلَيْهِ.

1014. It was related that Salama Ibn Al-Akwa' said: "We were sitting with the Prophet (Prayers & peace be upon him) when a funeral was brought in. They said: "Pray on him." Then he said: "Does he owe any debts?" They said: "No." He said:

"Did he leave anything?" They said: "No." Then he prayed on him, then another funeral was brought in, then they said: "O Messenger of God! Pray on him." He said: "Does he owe any debt?" It was said: "Yes." He said: "Did he leave anything?" They said: "Three Dinars." So he prayed on him and then they brought the third one in and said: "Pray on him." He said: "Did he leave anything?" They said: "No." He said: "Does he owe any debt?" They said: "Three Dinars." He said: "You pray on your fellow." Abu Qatada said: "O Messenger of God! Pray on him and I will pay his debt." So he prayed on him."

٤٥ - كتاب الكفالة

١٠١٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَبَلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: لاَ حِلْفَ فِي الإِسْلاَمِ؟ فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

45. The Book of Al-Kafalah
Sponsoring a Debtor

1015. It was related that Anas Ibn Malik said: "Did you ever hear the Prophet (Prayers & peace be upon him) say 'There is no alliance in Islam'?" He said: "The Prophet (Prayers & peace be upon him) made alliance between the Quraish and the Ansar in my house."

١٠١٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هكَذَا وَهكَذا، فَلَمْ يَجِيءْ مَالُ الْبَحْرَينِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: لِي كَذَا وكَذَا فَحَثَا لِي حَثْيَةً، وَقَالَ: عُدَّهَا فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُمِائَةٍ وَقَالَ: خُذْ مِثْلَيْهَا.

1016. It was related Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If the revenue from Bahrain arrives, I will give you part of it." The Prophet (Prayers & peace be upon him) took his last breath before the money from Bahrain came. When the money from Bahrain arrived, Abu Bakr proclaimed: "Whoever was promised

by the Prophet (Prayers & peace be upon him) should come." I went to Abu Bakr and said: "The Prophet (Prayers & peace be upon him) promised me." Abu Bakr gave me a handful of coins and when I counted them I found five hundred in all. Then Abu Bakr said: "Take double the amount you have taken."

٤٦ - كتاب الوكالة

١٠١٧ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ أعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: ضَحِّ بِهِ أنْتَ.

46- The Book of Authorization

1017. It was related that Uqba Ibn Amir said that the Prophet (Prayers & peace be upon him) had given him sheep to be shared between his companions and afterwards a male kid remained. He told the Prophet (Prayers & peace be upon him) of this and he said: "Offer it as a sacrifice."

١٠١٨ - عَنْ كَعْبِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ أنَّهُ كَانَتْ لَهُمْ غَنَمٌ تَرْعَى بِسَلْعٍ، فَأبصرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا موتًا، فَكَسَرَتْ حَجرًا فَذَبَحتْهَا بِهِ، فَقَالَ لَهُمْ: لاَ تَأكُلُوا حَتَّى أسْأَلَ النَّبيَّ ﷺ عَنْ ذَلِكَ، أوْ أرْسِلَ إلَى النَّبِيِّ ﷺ مَنْ يَسْألُهُ، وَأنَّهُ سَألَ النَّبيَّ ﷺ عَنْ ذَاكَ، أوْ أرْسَلَ، فَأمَرَهُ بِأكْلِهَا.

1018. It was related that Ka'b Ibn Malik said: My father told me: "We used to leave our sheep to pasture at Sala, once a sheep was dying and one of our slave-girls smashed a stone and slaughtered the sheep with it." My father told the people: "Do not eat it until I ask the Prophet (Prayers & peace be upon him)." So he sent a man to the Prophet (Prayers & peace be upon him) to ask him and the Prophet (Prayers & peace be upon him) gave permission for it to be eaten."

١٠١٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتَى النَّبِىَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: دَعُوهُ فَإِنَّ لِصَاحِبِ الحَقِّ مَقَالاً، ثُمَّ قَالَ: أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ، قَالُوا: يَا رَسُولَ اللهِ، لاَ نَجِدُ إِلاَّ أَمْثَلَ مِنْ سِنِّهِ، فَقَالَ: أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً.

1019. It was related that Abu Huraira said: "A man came to the Prophet (Prayers & peace be upon him) demanding his debts in a rude manner. The companions of the Prophet (Prayers & peace be upon him) wanted to deal with him severely but the Messenger of God said: 'Leave him alone, the creditor has a right to speak.' Then the Messenger of God said: 'Give him a camel of the same age as the one he had.' The people said: 'O Messenger of God! The only camel we have is older than his.' The Messenger of God said: 'Give it to him, the best of you is the one who returns the rights of others in a better way'."

١٠٢٠ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: أَحَبُّ الحَدِيثِ إِلَىَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ، إِمَّا السَّبْىَ وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ، وَقَدْ كَانَ رَسُولُ اللهِ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ، قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللهِ ﷺ فِى الْمُسْلِمِينَ، فَأَثْنَى عَلَى اللهِ تَعَالَى بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّى قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ بِذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ، حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِىءُ اللهُ عَلَيْنَا فَلْيَفْعَلْ، فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ لِرَسُولِ اللهِ ﷺ لَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: إِنَّا لاَ نَدْرِى مَنْ مِنْكُمْ فِى ذَلِكَ مِمَّنْ لَمْ

يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ، فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى فَارْجِعُوا رَسُولِ اللهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا.

1020. It was related that Al-Miswar Ibn Makhrama said: "After they embraced Islam, when the delegates from the tribe of Hawazin came to the Messenger of God he rose up. They pleaded with him to return their property and captives. The Messenger of God said: 'A truthful word is most dear to me, so you may choose to have either your property or your captives returned to you, for I have not shared them out as yet.' He added: "The Messenger of God had waited more than ten days after his return from Ta'if. When they saw that the Messenger of God would only return one or the other of the two, they said: 'We choose to have our captives.' So the Messenger of God rose up in the gathering of Muslims, gave due praise to God and said: 'And so, your brothers have come to you in repentance and I see fit to return their captives to them. Whoever of you wishes to do so as a favour may do so, and whoever of you wishes to keep his share until we pay him from the next booty God will give us, may do so.' The people answered: 'We wish to give our shares as a favour for the Messenger of God.' The Messenger of God said: 'We do not know which of you have agreed or which of you who have not. Return and let your leaders tell us.' So they returned and their leaders discussed the matter and then came to the Messenger of God saying that they had given up their shares with all content and willingness."

١٠٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَّلَنِي رَسُولُ اللهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ

ﷺ قال: إنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ: فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ، فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالاً فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ، فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللهِ إِنَّهُ سَيَعُودُ، فَرَصَدْتُهُ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لاَ أَعُودُ، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللهِ ﷺ: يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ؟ قُلْتُ: يَا رَسُولَ اللهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالاً، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ، وَسَيَعُودُ، فَرَصَدْتُهُ الثَّالِثَةَ: فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ ﷺ، وَهذَا آخِرُ ثَلاَثِ مَرَّاتٍ أَنَّكَ تَزْعَمُ لاَ تَعُودُ ثُمَّ تَعُودُ، قَالَ: دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ: ﴿اللهُ لا إِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ﴾ حَتَّى تَخْتِمَ الآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ، وَلاَ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ فَقُلْتُ: يَا رَسُولَ اللهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللهُ بِهَا فَخَلَّيْتُ سَبِيلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِي إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآيَةَ ﴿اللهُ لا إِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ﴾، وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلا يَقْرَبَكَ الشَّيْطَانُ حَتَّى تُصْبِحَ، وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: أَمَّا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاَثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ قُلْتُ: لاَ، قَالَ: ذَاكَ شَيْطَانٌ.

1021. It was related that Abu Huraira said: "The Messenger of God appointed me to take charge of the Alms of the month of Ramadan. A devil came and stole fistfuls of the provisions. I grabbed him and said: 'By God, I will take you to the Messenger of God.' He said: 'I am needy and have many dependants.' So I let him go and the next morning the Messenger

of God asked me: 'What did your prisoner do yesterday?' I said: 'O Messenger of God, he said he was needy and had many dependants so I felt sorry for him and released him.' The Messenger of God said: 'Indeed, he lied to you and he will return.' I knew he would come back as the Messenger of God had told me. I watched and waited and when he appeared and began to steal fistfuls of provisions I grabbed him again and said: 'I will surely take you to the Messenger of God.' He said: 'I am needy and have many dependants, and I swear I will never come back.' So I felt sorry for him and released him. The next morning the Messenger of God asked: 'What did your prisoner do?' I said: 'O Messenger of God! He said he was needy and had many dependants so I felt sorry for him and released him.' The Messenger of God said: 'Indeed, he lied to you and he will return.' So I watched and waited a third time and when he appeared and began to steal fistfuls of provisions I grabbed him and said: 'I will surely take you to the Messenger of God since you have broken your promise not to return.' He said: 'Pardon me and I will teach you some words by which God will protect you.' I asked: 'What are they?' He said: 'When you go to sleep recite the verse "God, there is no god but He. The Ever-Living, the Eternal Power. No slumber can seize Him, nor sleep. To Him belongs all that is in the heavens and on earth. Who is there that can intercede in His presence except by His permission. He knows their future and their past. nor shall they attain any of His Knowledge except as He wills, His Sovereignty and Knowledge extend over the heavens and the earth, and He feels no fatigue in preserving them, and He is the Most High. The Limitless." (Surah 2 verse 255) And God will ap-

point a guardian over you the whole night and no devil will approach you until the morning.' So I released him. The next morning the Messenger of God asked: 'What did your prisoner do yesterday?' I said: 'He said he would teach me some words by which God would protect me, so I released him.' The Messenger of God said: 'What are they?' I said: 'He told me when I go to sleep I should recite the verse "God, there is no god but He", until the end of the verse. And he told me if I did so God would appoint a guardian over me the whole night and no devil would approach me until the morning.' It was added that the companions were anxious to perform good deeds. The Prophet (Prayers & peace be upon him) said: 'He did speak the truth although he is really a liar. O Abu Huraira! Do you know to whom you have been speaking these last three nights?' Abu Huraira said: 'No.' He said: 'It was Satan'."

١٠٢٢ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: جَاءَ بِلاَلٌ رَضِىَ اللهُ عَنْهُ إِلَى النَّبِىِّ ﷺ بِتَمْرٍ بَرْنِىٍّ، فَقَالَ لَهُ النَّبِىُّ ﷺ: مِنْ أَيْنَ هَذَا؟ قَالَ بِلاَلٌ: كَانَ عِنْدِى تَمْرٌ رَدِىءٌ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ لِيَطْعَمَ النَّبِىُّ ﷺ، فَقَالَ النَّبِىُّ ﷺ: عِنْدَ ذَلِكَ أَوَّهْ أَوَّهْ، عَيْنُ الرِّبَا، عَيْنُ الرِّبَا، لاَ تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِىَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ.

1022. It was related that Abu Sa'id Al-Khudri said: "Bilal brought some Barni dates to the Prophet (Prayers & peace be upon him) and the Prophet (Prayers & peace be upon him) asked him: 'Where did you get these from?' Bilal said: 'I had some dates of a lesser quality and I exchanged two measures of them for one measure of these dates for the Prophet (Prayers & peace be upon him) to eat.' At this the Prophet (Prayers & peace be upon him) said: 'Beware! Beware! That is surely

usury! That is surely usury! Do not do so, but if you wish to buy a superior kind then sell the inferior dates for money and then buy the superior kind of dates with that money'."

١٠٢٣ - عَنْ عُقْبَةَ بن الحَارِث رَضِىَ اللهُ عَنْهُ قَالَ: جِيءَ بِالنُّعَيْمَانِ أوْ ابْنِ النُّعَيْمَانِ شَارِبًا، فَأَمَرَ رَسُولُ الله ﷺ مَنْ كَانَ فِى الْبَيْتِ أنْ يَضْرِبُوهُ، قَالَ: فَكُنْتُ أنا فِيمَنْ ضَرَبَهُ فَضَرَبْنَاهُ بِالنِّعَالِ وَالجَرِيد.

1023. It was related that Uqba Ibn Al-Harith said: "When Al-Nua'man or his son was found in a drunken state, the Messenger of God ordered all those present in the house to beat him. I was one of those who beat him. We beat him with shoes and the stalks of palm leaves."

٤٧ - كتاب ما جاء في الحرث والمزارعة

١٠٢٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ.

47. The Book of Agriculture

1024. It was related that Anas Ibn Malik said that the Messenger of God said: "Any Muslim who plants a tree or sows seeds and then a bird or a person or an animal eats from it, it is considered as if he has given in charity."

١٠٢٥ - عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ يَدْخُلُ هذَا بَيْتَ قَوْمٍ. إِلاَّ أَدْخَلَهُ اللهُ الذُّلَّ.

1025. It was related that Abu Umama Al-Bahili saw some equipment used for agriculture and said: "I heard the Prophet (Prayers & peace be upon him) say: 'Any house which permits such equipment to enter, God will cause humiliation to enter therein."

١٠٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يومَ مِنْ عَمَلِهِ قِيرَاطٌ إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ: إِلاَّ كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ أُخْرَى: إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.

1026. It was related that Abu Huraira said that the Messenger of God said: "Whoever keeps a dog loses one Qirat every day of the reward for his good deeds, unless the dog is kept for guarding a farm or cattle." Abu Huraira also said that the Prophet (Prayers & peace be upon him) said: "Unless it is kept for guarding sheep or a farm or for hunting." It was related that Abu Hazem said that Abu Huraira said: "A dog for guarding cattle or for hunting."

١٠٢٧ – وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا رَجُلٌ رَاكِبٌ عَلى بَقَرَةٍ الْتَفَتَتْ إِلَيْهِ. فَقَالَتْ: لَمْ أُخْلَقْ لِهَذَا، خُلِقْتُ لِلْحِرَاثَةِ، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَأَخَذَ الذِّئْبُ شَاةً فَتَبِعَهَا الرَّاعِى، فَقَالَ الذِّئْبُ: مَنْ لَهَا يَوْمَ السَّبُعِ يَوْمَ لاَ رَاعِىَ لَهَا غَيْرِى، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، قَالَ الرَّاوِى: عَنْ أَبِى هُرَيْرَةَ وَمَا هُمَا يَوْمَئِذٍ فِى الْقَوْمِ.

1027. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Once a man was riding a cow and it turned to him and said: 'I was not created for this purpose, I was created for the plough'." The Prophet (Prayers & peace be upon him) also said: "I, Abu Bakr and Umar believe the story." The Prophet (Prayers & peace be upon him) added: "A wolf caught a sheep and as the shepherd pursued it the wolf said: 'Who will guard it on the day of the wild beasts when there will be no shepherd but me?' When it was told to the Prophet (Prayers & peace be upon him), he said: 'I, Abu Bakr and Umar believe it.' Abu Salama said: "Abu Bakr and Umar were not there at the time."

١٠٢٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَتِ الأَنْصَارُ لِلنَّبِيِّ ﷺ: اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ قَالَ: لاَ، فَقَالُوا: تَكْفُونَا الْمَؤُنَةَ وَنَشْرَكُكُمْ فِي الثَّمَرَةِ، قَالُوا: سَمِعْنَا وَأَطَعْنَا.

1028. It was related that Abu Huraira said: "The Helpers (Al-Ansar) told the Prophet (Prayers & peace be upon him): 'Share out the date palms between us and our brothers the Emigrants.' He said: 'No.' Al Ansar said: 'Look after the trees and share their produce with us.' The Emigrants said: 'We hear and we obey'."

١٠٢٩ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ مُزْدَرَعًا، كُنَّا نُكْرِي الأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًّى لِسَيِّدِ الأَرْضِ، قَالَ: فَمِمَّا يُصَابُ ذلِكَ، وَتَسْلَمُ الأَرْضُ، وَمِمَّا يُصَابُ الأَرْضُ وَيَسْلَمُ ذلِكَ، فَنُهِينَا، وَأَمَّا الذَّهَبُ وَالْوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ.

1029. It was related that Rafie Ibn Khadij said: "We laboured on farmland more than anyone in Madinah. We used to rent the land and at harvest a specific portion was given to the landlord. Often that portion was spoilt by blight while the rest was wholesome or vice versa, so the Prophet (Prayers & peace be upon him) prohibited that practice. In those days we did not use gold or silver."

١٠٣٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا، مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ؛ ثَمَانِينَ وَسْقَ تَمْرٍ وَعِشْرِينَ وَسْقَ شَعِيرٍ.

1030. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) made a contract with the

people of Khaybar for them to use the land in return for half of the produce that it would bear. The Prophet (Prayers & peace be upon him) used to give his wives one hundred Wasqs each comprising eighty Wasqs of dates and twenty Wasqs of barley.

١٠٣١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ: لَمْ يَنْهَ عَنِ الْكِرَاءِ وَلَكِنْ قَالَ: أنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ عَلَيْهِ خَرْجًا مَعْلُومًا.

1031. It was related that Amr said: "I told Tawus: 'I wish you would abandon share-cropping, as people say that the Prophet (Prayers & peace be upon him) prohibited it.' At that Tawus said: 'O Amr! I give the land to sharecroppers as assistance. Indeed the most knowledgeable one, Ibn Abbas, told me that the Prophet (Prayers & peace be upon him) had not prohibited it, but had said: 'It is more beneficial for one to give his land free to his brother than it is to charge him a rent'."

١٠٣٢ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أنَّهُ قَالَ: لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا، كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ.

1032. It was related that Umar said: "If it had not been for future generations of Muslims, I would have shared out the land of the villages I conquer between the soldiers, as the Prophet (Prayers & peace be upon him) did with the land of Khaybar."

١٠٣٣ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لأَحَدٍ فَهُوَ أَحَقُّ.

1033. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The one who cultivates land that has no owner is more entitled to it."

١٠٣٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: أَجْلَى عُمَرُ الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا وَكَانَتِ الأَرْضُ حِينَ ظَهَرَ عَلَيْهَا للهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللهِ ﷺ لِيُقِرَّهُمْ بِهَا، أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا، فَقَرُّوا بِهَا حَتَّى أَجْلاَهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

1034. It was related that Ibn Umar said: "Umar expelled the Jews and Christians from Hijaz. When the Messenger of God conquered Khaybar he wished to expel the Jews from it as its land had become the property of God, His Messenger and the Muslims. The Messenger of God intended to expel the Jews but they asked him to allow them to stay on condition that they would labour on it and receive half its produce. The Messenger of God said: 'We will permit you to stay on these terms for as long as you wish.' So they remained there until Umar forced them to move to Taima and Ariha."

١٠٣٥ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ عَمِّي ظُهَيْرُ بْنُ رَافِعٍ: لَقَدْ نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا، قُلْتُ: مَا قَالَ رَسُولُ اللهِ ﷺ فَهُوَ حَقٌّ، قَالَ: دَعَانِي رَسُولُ اللهِ ﷺ قَالَ: مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟ قُلْتُ: نُؤَاجِرُهَا عَلَى الرُّبُعِ وَعَلَى الأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ، قَالَ: لاَ تَفْعَلُوا، ازْرَعُوهَا أَوْ أَزْرِعُوهَا أَوْ أَمْسِكُوهَا، قَالَ رَافِعٌ: قُلْتُ: سَمْعًا وَطَاعَةً.

1035. It was related that Rafi Ibn Khadij said: "My uncle Zuhair said: 'The Messenger of God prohibited us from something

which was useful to us.' I said: 'Whatever the Messenger of God ordered was right.' He said: 'The Messenger of God summoned me and asked: 'What are you doing with your farms?' I said: 'We rent out our farms in return for the produce from the banks of the streams, or for some Wasqs of barley and dates.' The Messenger of God said: 'Do not do so, but cultivate it yourselves or let it be cultivated by others rent free, or leave it uncultivated.' I said: 'We hear and we obey'."

١٠٣٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يُكْرِى مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِى بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ، ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ النَّبِيَّ ﷺ نَهى عَنْ كِرَاءِ الْمَزَارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ فَسَأَلَهُ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ، فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتُ أَنَّا كُنَّا نُكْرِى مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ بِمَا عَلَى الأَرْبِعَاءِ وَبِشَيْءٍ مِنَ التِّبْنِ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: كُنْتُ أَعْلَمُ فِى عَهْدِ رَسُولِ اللهِ ﷺ أَنَّ الأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَحْدَثَ فِى ذلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ فَتَرَكَ كِرَاءَ الأَرْضِ.

1036. It was related that: "Ibn Umar used to rent his farms during the time of the Prophet (Prayers & Peace be upon Him), Abu Bakr, Umar and Uthman, and in the early days of Mu'awiya. Then he was told what Rafi Ibn Khadij had related from the Prophet (Prayers & peace be upon him) concerning the prohibition on renting farms. Ibn Umar went to Rafi with me. He asked Rafi about it and he said that the Prophet (Prayers & peace be upon him) had prohibited the renting of farms. Ibn Umar said: 'During the lifetime of the Prophet (Prayers & peace be upon him), we used to rent our farms in return for

the produce from the banks of the streams and for measures of fodder." Also It was related that Ibn Umar said: 'I knew during the time of the Messenger of God (Prayers & peace be upon him). that the farmland used to be rented . But Abd Allah feared that perhaps the Prophet had said something new about it which he did not know, so he abandoned the renting of farmland .

١٠٣٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّ النَّبِىَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ: أَنَّ رَجُلاً مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِى الزَّرْعِ، فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلَكِنِّى أُحِبُّ أَنْ أَزْرَعَ، قَالَ: فَبَذَرَ فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ، فَكَانَ أَمْثَالَ الْجِبَالِ، فَيَقُولُ اللهُ تَعَالَى: دُونَكَ يَا ابْنَ آدَمَ فَإِنَّهُ لاَ يُشْبِعُكَ شَىْءٌ، فَقَالَ الأَعْرَابِىُّ، وَاللهِ لاَ تَجِدُهُ إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ، فَضَحِكَ النَّبِىُّ ﷺ.

1037. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) was once relating an account while a Bedouin sat with him. He said: 'One of the dwellers of Paradise asked God to permit him to cultivate the land. God asked him: 'Do you not live among all that you desire? He said: 'Yes, but I wish to cultivate the land'." The Prophet (Prayers & peace be upon him) said: "The man was permitted and when he sowed the seeds the plants grew and ripened and were ready for harvest in the wink of an eye. God said to him: 'O son of Adam! Here you are, nothing satisfies you'." At that the Bedouin said: 'He must have been from the Quraish or the Ansar, for they are farmers while we are not.' The Prophet (Prayers & peace be upon him) smiled."

٤٨ - كتاب المساقاة

١٠٣٨ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ، فَقَالَ: يَا غُلَامُ أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ؟ قَالَ: مَا كُنْتُ لأُوثِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللهِ، فَأَعْطَاهُ إِيَّاهُ.

48. The Book of Sharing Water

1038. It was related that Sahl Ibn Sa'd said: "The Prophet (Prayers & peace be upon him) was offered a tumbler and he drank from it, seated to his right was a boy who was the youngest there and on his left were old men. The Prophet (Prayers & peace be upon him) asked: 'O boy will you permit me to offer it to the old men?' The boy said: 'O Messenger of God! I do not prefer anyone before myself to drink what remains of what you have drunk.' So the Prophet (Prayers & peace be upon him) handed it to him."

١٠٣٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: حَلَبْتُ لِرَسُولِ اللهِ ﷺ شَاةً دَاجِنٍ فِي دَارِي، وَشِيبَ لَبَنُهَا بِمَاءٍ مِنَ الْبِئْرِ الَّتِي فِي دَارِي، فَأُعْطِيَ رَسُولُ اللهِ ﷺ الْقَدَحَ فَشَرِبَ مِنْهُ حَتَّى إِذَا نَزَعَ الْقَدَحَ مِنْ فِيهِ، وَعَلَى يَسَارِهِ أَبُو بَكْرٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، فَقَالَ عُمَرُ وَخَافَ أَنْ يُعْطِيَهُ الأَعْرَابِيَّ: أَعْطِ أَبَا بَكْرٍ يَا رَسُولَ اللهِ عِنْدَكَ، فَأَعْطَاهُ الأَعْرَابِيَّ الَّذِي عَلَى يَمِينِهِ، ثُمَّ قَالَ: الأَيْمَنَ فَالأَيْمَنَ.

1039. It was related that Anas Ibn Malik said: "A sheep was milked for the Messenger of God when he was in Anas Ibn

Malik's house. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was offered to the Messenger of God and he drank from it. Abu Bakr was seated at his left and a Bedouin at his right. When the Prophet (Prayers & peace be upon him) put down the tumbler, Umar feared that the Prophet (Prayers & peace be upon him) would give it to the Bedouin, so he said: 'O Messenger of God! Give it to Abu Bakr who is seated beside you.' But the Prophet (Prayers & peace be upon him) handed it to the Bedouin seated to his right and said: 'You should begin with the one on your right'."

١٠٤٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمنَعَ بِهِ الْكَلأُ.

1040. It was related that Abu Huraira said that the Messenger of God said: "Do not withhold the surplus water, for that will prevent people from letting their cattle graze."

١٠٤١ - عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ يَقْتَطِعُ بِهَا مالَ امْرِىءٍ مُسلِمٍ، هُوَ عَلَيْهَا فَاجِرٌ، لَقِىَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، فَأَنْزَلَ اللهُ عَزَّ وَجلَّ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ الآيَةَ. فَجَاءَ الأَشْعَثُ، فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فِىَّ أُنْزِلَتْ هذه الآيَةُ؛ كَانَتْ لِى بِئْرٌ فِى أَرْضِ ابْنِ عَمٍّ لِى، فَقَالَ لِى: شُهُودَكَ، قُلْتُ: مَا لِى شُهُودٌ، قالَ: فَيَمِينَهُ، قُلْتُ: يَا رَسُولَ اللهِ إِذًا يَحْلِفُ، فَذَكَرَ النَّبِىُّ ﷺ هذَا الحَدِيثَ، فَأَنْزَلَ اللهُ عَزَّ وَجلَّ ذلِكَ تَصْدِيقًا لَهُ.

1041. It was related that Abd Allah Ibn Masud said that the Prophet (Prayers & peace be upon him) said: "Whoever swears falsely in order to strip someone of his property will encounter God when He will be angry with him." For God

Almighty has revealed: "Those who sell their own oaths for a worldly profit, they shall have no share of the Hereafter, nor will God speak to them, nor look at them on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement." (Surah 3 verse 77) Al Ash'ath came and said: "What did Abd Al Rahman tell you? That verse was revealed concerning me. I had a well in my cousin's land. The Prophet (Prayers & peace be upon him) asked me to produce witnesses for my claim. I said: "I do not have any witnesses." He said: "Then let the defendant swear an oath." I said: "O Messenger of God! He will swear falsely." Then the Prophet (Prayers & peace be upon him) related the foregoing and God revealed the verse confirming it."

١٠٤٢ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ثَلاثَةٌ لاَ يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِىَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ، فَقَالَ: وَاللهِ الَّذِى لاَ إِلَهَ غَيْرُهُ، لَقَدْ أُعْطِيتُ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ رَجُلٌ. ثُمَّ قَرَأَ هذِهِ الآيَةَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً﴾.

1042. It was related that Abu Huraira said that the Messenger of God said: "There are three people whom God will not look at on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement; the one who had surplus water on a way but he withheld it from the travelers. The one who swore allegiance to a ruler only for worldly gain and was satisfied if he received anything from him, but if he got nothing from him he was dissatisfied. The one who offered his wares for sale after the afternoon prayer and said: 'By

God, there is no god but Him, I have been offered so much for my wares." Then someone believes him and buys them." The Prophet (Prayers & peace be upon him) recited: "Those who sell their own oaths for a worldly profit, they shall have no share of the Hereafter, not will God speak to them, nor look at them on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement." (Qur'an Surah 3 verse 77)

١٠٤٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ: لَقَدْ بَلَغَ هذَا مِثْلَ الَّذِي بَلَغَ بِي، فَمَلأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ ثُمَّ رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ، قَالُوا: يَا رَسُولَ اللهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ.

1043. It was related that Abu Huraira said that the Messenger of God said: "As a man was walking he felt thirsty so he went down to a well and took a drink of water from it. When he came out of it he saw a dog licking the mud and panting from thirst. He said: "The dog is suffering as I was." So he went down into the well and filled his shoe with water, carried it back up between his teeth and gave the water to the dog. God rewarded him for his good deed and forgave him." The people said: "Is there a reward for helping the animals?" He said: "Yes indeed, there is a reward for helping any living thing."

١٠٤٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لأَذُودَنَّ رِجَالاً عَنْ حَوْضِي، كما تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ عَنِ الْحَوْضِ.

1044. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "By Him in Whose hand is my soul, I will expel some people from my fountain on the Day of Resurrection as foreign camels are driven from a private watering trough."

١٠٤٥ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أعطَى بِهَا أكْثَر ممَّا أُعْطِيَ وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مائِهِ، فَيَقُولُ اللهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كما مَنَعْتَ فَضْلَ ما لَمْ تَعْمَلْ يَدَاكَ.

1045. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There are three kinds of people with whom God will not speak, not look towards, on the Day of Resurrection: The one who swears a false oath that he has been offered more than he got for his goods. The one who swears a false oath after the afternoon prayer in order to strip a Muslim of his property and the one who withholds his surplus water, God will say to him: 'I withhold My mercy to you today as you withheld the surplus of that you did not create'."

١٠٤٦ - عَنِ الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ حِمَى إلاَّ للهِ وَلِرَسُولِهِ.

1046. It was related that Al-Sa'b Ibn Jaththama said that the Messenger of God said: "There is no sanctuary except for God and His Messenger."

١٠٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: الْخَيْلُ لِرَجُلٍ أجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ لَهَا

فى مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِى طِيَلِهَا ذلكَ منَ الْمَرْجِ أوِ الرَّوْضَةِ، كَانَت لَهُ حَسَنَات، ولَوْ أنَّهُ أنْقَطَعَ طِيَلُهَا، فاستَنَّتْ شَرَفًا أوْ شَرَفَيْنِ، كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَات لَهُ، وَلَوْ أنَّهَا مَرَّتْ بِنَهرٍ، فَشَرِبت منْهُ وَلَمْ يُرِدْ أنْ يَسْقِيَ، كَانَ ذلكَ حَسَنَاتٍ لَهُ، فَهِيَ لذلكَ أجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِى رِقَابِهَا وَلاَ ظُهُورِهَا، فَهِيَ لذلكَ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لأهْلِ الإسْلامِ، فَهِيَ عَلَى ذَلكَ وِزْرٌ، وَسُئِلَ رَسُولُ الله ﷺ عَنِ الْحُمُرِ؟ فقَالَ: مَا أُنْزِلَ عَلَيَّ فِيهَا شَيْءٌ إلاَّ هذه الآيَةُ الجَامعَةُ الْفَاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾.

1047. It was related that Abu Huraira said that the Messenger of God said: "To keep horses can be to some a means of reward, or a means of livelihood, or to another a burden. The one who keeps the horse as a means of reward is the one who keeps it for God's sake and who leaves it to pasture on a lengthy tether. Such a one will be rewarded to the extent that the tether permitted it to eat it in the pasture. If the horse breaks free of its rope and traverses the hills, every footstep it takes and every dung it drops will be considered a good deed for its owner, and if it comes to a river and drinks from it, that will also be considered a good deed for its owner even if he did not intend to water it then. The one who keeps horses as a means of livelihood is the one who keeps them in order to be spared from asking others, while he pays the due right of God from what he earns, and does not over-burden them. To the one who keeps horses just for show and as a means of causing harm to Muslims, his horses will be a cause of sin." The Messenger of God was asked concerning donkeys and he said: "I have not had a specific Revelation about donkeys but the verse which concerns all things applies: "Whoever does an atom's weight of goodness shall see it." (Surah 99 verse 7)

١٠٤٨ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ، قَالَ: وَأَعْطَانِي رَسُولُ اللهِ ﷺ شَارِفًا أُخْرَى، فَأَنَخْتُهُمَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لأَبِيعَهُ، وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ، فَأَسْتَعِينَ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْنَةٌ، فَقَالَتْ: «أَلاَ يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ»، فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيٌّ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ نَبِيَّ اللهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، فَانْطَلَقْتُ مَعَهُ فَدَخَلَ عَلَى حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ وَقَالَ: هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي، فَرَجَعَ رَسُولُ اللهِ ﷺ يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَحْرِيمِ الخَمْرِ.

1048. It was related that Ali Ibn Abi Talib said: "I was given a she-camel as my share of the booty on the day of Badr, and the Messenger of God gave me another she-camel. I let both of them kneel at the door of one of the Helpers (the Ansar), intending to carry Idhkhir upon them to sell to pay for my wedding feast upon my marriage to Fatimah. A goldsmith from Bani Qainqa was with me, Hamza Ibn Abd Al Muttalib was in the house drinking wine and a lady was singing a rhyme: 'O Hamza! Slaughter the two fat she-camels and serve them to your guests.' So Hamza unsheathed his sword, went to the two she-camels and cut off their humps, slit their flanks open and took out their livers. I asked: 'Did he take part of their humps?' Ali said: 'When I saw the awful sight I went to the Prophet (Prayers & peace be upon him) and told him about it.' The Prophet (Prayers & peace be upon him) came out with Zaid Ibn Haritha, who was with him, and I accompanied them. He went to Hamza and spoke harshly to him, Hamza looked up and said: 'Are you not only the slaves of

my ancestors?' The Prophet (Prayers & peace be upon him) went out and left. This incident took place before the prohibition on intoxicants was revealed."

١٠٤٩ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: أَرَادَ النَّبِىُّ ﷺ أَنْ يُقْطِعَ مِنَ الْبَحْرَيْنِ، فَقَالَتِ الأَنْصَارُ: حَتَّى تُقْطِعَ لإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِى تُقْطِعُ لَنَا، قَالَ: سَتَرَوْنَ بَعْدِى أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِى.

1049. It was related that Anas said: "The Prophet (Prayers & peace be upon him) summoned the Helpers (the Ansar) in order to grant them some land in Bahrain. They said: 'O Messenger of God! If you grant us that, then have a similar deed written down for our brothers from Quraish.' But the Prophet (Prayers & peace be upon him) did not have enough grants, and said: 'After me you will see the people giving preference to others, so have patience until you meet me'."

١٠٥٠ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنِ ابْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ، فَثَمَرَتُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْدًا، وَلَهُ مَالٌ فَمَالُهُ لِلَّذِى بَاعَهُ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ.

1050. It was related that Abd Allah Ibn Umar said: "I heard the Messenger of God say: 'Whoever buys pollinated date palms trees, then its fruit for that year will be the property of the seller unless the buyer insists otherwise. And whoever buys a slave who owns property, then that property is due to the one who sold him unless the buyer insists otherwise'."

٤٩ - كتاب فى الإستقراض وأداء الديون والحجر والتفليس

١٠٥١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللهُ عَنْهُ، وَمَنْ أَخَذَهَا يُرِيدُ إِتْلافَهَا، أَتْلَفَهُ اللهُ.

49. The Book of Loans, Repayment of Debts, the Placement of Property under Guardianship and Bankruptcy

1051. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Anyone who takes money from another with the intention of paying it back again, then God will repay if for him, and anyone who takes money from another for the purpose of ruin, then God will cause him to be ruined."

١٠٥٢ - عَنْ أَبِى ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِىِّ ﷺ فَلَمَّا أَبْصَرَ -يَعْنِى أُحُدًا- قَالَ: مَا أُحِبُّ أَنَّهُ تَحَوَّلَ لِى ذَهَبًا يَمْكُثُ عِنْدِى مِنْهُ دِينَارٌ فَوْقَ ثَلاَث إِلاَّ دِينَارًا أَرْصِدُهُ لِدَيْنٍ، ثُمَّ قَالَ: إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ، إِلاَّ مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا، وَقَلِيلٌ مَا هُمْ، وَقَالَ: مَكَانَكَ وَتَقَدَّمَ غَيْرَ بَعِيد، فَسَمِعْتُ صَوْتًا فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ ذَكَرْتُ قَوْلَهُ مَكَانَكَ حَتَّى آتِيَكَ، فَلَمَّا جَاءَ قُلْتُ: يَا رَسُولَ اللهِ الَّذِى سَمِعْتُ، أَوْ قَالَ: الصَّوْتُ الَّذِى سَمِعْتُ، قَالَ: وَهَلْ سَمِعْتَ؟ قُلْتُ: نَعَمْ، قَالَ: أَتَانِى جِبْرِيلُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ، فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الجَنَّةَ، قُلْتُ: وَإِنْ فَعَلَ كَذَا وَكَذَا!! قَالَ: نَعَمْ.

1052. It was related that Abu Dhar said: "I was with the Prophet (Prayers & peace be upon him) when he looked at the Mountain of Uhud and said: 'I wish for this mountain to be turned to gold for me and then I would spend it all in three days, except one Dinar I would keep to repay any debt.' He then said: 'The wealthy of this world will have little reward in the Hereafter except those who expend of their wealth here and there - Abu Shehab indicated to his front and his right and left - and they are but few.' Then he told me to stay where I was and he walked a little way forward. I heard a voice and wanted to go to him but I recalled his command: 'Remain where you are until I return to you.' When he came back I said: 'O Messenger of God! What was that I heard?' or he said: 'What was that voice I heard?' He said: 'Did you hear something?' I said" 'Yes.' He said: 'Gabriel came to me and said: 'Anyone among the Muslim nation who dies worshipping no one but God, will be admitted to Paradise'.' I said: 'Even if he committed such and such a thing?' He said: 'Yes'."

١٠٥٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ ضُحًى، فَقَالَ: صَلِّ رَكْعَتَيْنِ، وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي.

1053. It was related that Jabir Ibn Abd Allah said: "I came to the Prophet (Prayers & peace be upon him) when he was in the Mosque before noon. He told me to pray two Rak'at, then he paid me back the debt he owed me and gave me extra."

١٠٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ما مِنْ مُؤْمِنٍ إلاَّ وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالآخِرَةِ، اقْرَؤُوا إنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾، فَأَيُّمَا مُؤْمِنٍ

مَاتَ وَتَرَكَ مالاً، فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا، فَلْيَأْتِنِى فَأَنَا مَوْلاَهُ.

1054. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I am worthier of every believer than anyone, in this life and in the Hereafter, and God Almighty has said: 'The Prophet (Prayers & peace be upon him) is worthier of the believers than their own selves...' (Surah 33 verse 6). So when a believer dies and leaves property behind, it is for his beneficiaries, and if he owes any debts or leaves needy offspring behind, then they should come to me, for I am the guardian of those who have passed away."

١٠٥٥ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنَعَ وَهَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ.

1055. It was related that Al Mughira Ibn Shu'ba said that the Prophet (Prayers & peace be upon him) said: "God has prohibited you to be undutiful towards your mothers, to bury your daughters alive, to neglect paying the rights of others. And God dislikes for you to and to beg from people, to engage in vain talk or for you to ask persistently or to be extravagant."

٥٠ - كتاب فى الخصومات

١٠٥٦ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَجُلاً يَقْرَأُ آيَةً سَمِعْتُ مِنَ النَّبِىِّ ﷺ خِلاَفَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ فَقَالَ: كِلاَكُمَا مُحْسِنٌ لاَ تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا.

50. The Book of Adversaries

1056. It was related that Abd Allah Ibn Masoud said: "I heard a man reciting a verse but I heard the Prophet (Prayers & peace be upon him) recite it differently. So I took him by the hand and led him to the Messenger of God who said: 'Both of you are doing well, so do not differ between yourselves, as the people before you differed and were destroyed'."

١٠٥٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلاَنِ، رَجُلٌ مِنَ الْمُسْلِمِينَ، وَرَجُلٌ مِنَ الْيَهُودِ، قَالَ الْمُسْلِمُ: وَالَّذِى اصْطَفَى مُحَمَّدًا على الْعَالَمِينَ، فَقَالَ الْيَهُودِىُّ: وَالَّذِى اصْطَفَى مُوسَى علَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذلكَ فَلَطَمَ وَجْهَ الْيَهُودِىِّ، فَذَهَبَ الْيَهُودِىُّ إِلَى النَّبِىِّ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ، وَأَمْرِ الْمُسْلِمِ، فَدَعَا النَّبِىُّ ﷺ الْمُسْلِمَ فَسَأَلَهُ عَنْ ذلكَ فَأَخْبَرَهُ، فَقَالَ النَّبِىُّ ﷺ: لاَ تُخَيِّرُونِى علَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ فَلاَ أَدْرِى أَكَانَ فِيمَنْ صَعِقَ، فَأَفَاقَ قَبْلِى، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ.

1057. It was related that Abu Huraira said: "Two men, one a Muslim and the other a Jew, argued. The Muslim said: 'By the

One Who chose Mohammed above the Worlds!' Then the Jew said: 'By The One Who chose Moses above the Worlds!' So the Muslim raised his hand and slapped the face of the Jew, then the Jew went to the Prophet (Prayers & peace be upon him) and told him about what happened between himself and the Muslim. The Prophet (Prayers & peace be upon him) called for the Muslim and asked him about it, and he told him what had happened. Then the Prophet (Prayers & peace be upon him) said: 'Do not excel me over Moses, for the people will stunned on the Day of Judgment and I will be stunned with them. Then I will be the first to awaken and I will see Moses standing beside the Throne. I will not know whether he was among those stunned and he awoke before me, or whether he was exempted by God from it'."

١٠٥٨ - عَنْ أَنَس رَضِيَ اللهُ عَنْهُ أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، قِيلَ: مَنْ فَعَلَ هـذَا بِكِ؟ أَفُلاَنٌ؟ أَفُلاَنٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأَومَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُضَّ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

1058. It was related that Anas said: "A Jew crushed the head of a girl between two stones. They asked her who had crushed her head and they repeated several names to her, when the name of the Jew was mentioned, she nodded. The Jew was captured and he confessed, so the Prophet (Prayers & peace be upon him) ordered that his head be crushed between two stones."

١٠٥٩ - حَدِيثُ الأَشْعَثِ تَقَدَّمَ قَرِيبًا وَذَكَرَ فِيهِ أَنَّهُ اخْتَصَمَ هُوَ وَرَجُلٌ مِنْ أَهْلِ حَضْرَمَوْتَ وَفِي هذِهِ الرِّوَايَةِ قَالَ: إِنَّهُ هُوَ وَيَهُودِيٌّ.

1059. It was related that Abd Allah said that the Messenger of God said: "Whoever swears falsely in order to strip someone of his property will encounter God when He will be angry with him." Al Ash'ath said: "By God, that referred to me. I shared land with a Jew and later the Jew denied my share, so I took him to the Prophet (Prayers & peace be upon him) who asked me whether I had proof of my ownership. I replied: 'No.' The Prophet (Prayers & peace be upon him) asked the Jew to swear an oath and I said: 'O Messenger of God! He will swear falsely and deprive me of my property.' So God revealed: 'Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share of the Hereafter, and God will not speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful chastisement'." (Surah 3 verse 77)

٥١ - كتاب فى اللقطة

١٠٦٠ - عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قالَ: وَجَدْتُ صُرَّةً فِيها مائَةُ دينار، فَأَتَيْتُ النَّبِيَّ ﷺ فقالَ: عرِّفْها حوْلاً، فعرَّفْتُها، فلَمْ أجِدْ مَنْ يعرِفُها، ثُمَّ أتيْتُه، فقالَ: عرِّفْها حوْلاً، فعرَّفْتُها فلَمْ أجِدْ مَنْ يعرِفُها، ثُمَّ أتيْتُهُ ثالثًا، فقالَ: احْفَظْ وعاءَها، وعدَدَها ووِكَاءَها، فإنْ جاءَ صاحِبُها وإلاَّ فاستَمْتِعْ بِها.

51. The Book of that which is Picked up

1060. It was related that Ubai Ibn Ka'b said: "In the lifetime of the Prophet (Prayers & peace be upon him), I found a purse with one hundred Dinars in it, so I took it to the Prophet (Prayers & peace be upon him) and he said: 'Announce it to the people for one year.' Then I did so for one year but no one came to claim it, then I went to him again and he said: 'Announce it to the people for another year.' I did so but no one came to claim it. Then I went to him a third time, and he said: 'Keep the purse and count out the money, and if its owner comes, return it to him, otherwise use it'."

١٠٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إنِّي لأَنْقَلِبُ إلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً على فِراشِي، فَأَرْفَعُها لآكُلَها، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فأُلْقِيها.

1061. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I return home and find a date upon my bed, I pick it up to eat it, then I fear that it may be charity, so I leave it."

٥٢ - كتاب المظالم

١٠٦٢ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الجَنَّةِ وَالنَّارِ، فَيَتَقَاصَوْنَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِى الدُّنْيَا، حَتَّى إِذَا نُقُّوا وَهُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الجَنَّةِ، فَوَالَّذِى نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ لأَحَدُهُمْ بِمَسْكَنِهِ فِى الجَنَّةِ أَدَلُّ بِمَسْكَنِهِ كَانَ فِى الدُّنْيَا.

52. The Book of Oppression

1062. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "When the believers are saved from the Fire they will be kept upon a bridge between Paradise and Hell, there they will take retribution from each other for the oppression they did in the life, and when they are purified of their sins, they will be admitted to Paradise. By The One in Whose Hand is the life of Mohammed, each one of them will know his dwelling place in Paradise better than he knew his own house in the life of this world."

١٠٦٣ - عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللهَ يُدْنِى الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا، أَتَعْرِفُ ذَنْبَ كَذَا، فَيَقُولُ: نَعَمْ أَىْ رَبِّ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِى نَفْسِهِ أَنَّهُ قَدْ هَلَكَ، قَالَ: سَتَرْتُهَا عَلَيْكَ فِى الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى كِتَابَ

حَسَنَاته، وَأَمَّا الْكَافِـرُ وَالْمُنَافِـقُ، ﴿وَيَقُولُ الأَشْهَادُ هَؤُلاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾.

1063. It was related that Ibn Umar said: "I heard the Messenger of God say: 'God will bring each believer near Him and shelter him with His Screen and ask: 'Did you commit this or that sin?' He will say: 'Yes, my Lord.' God will continue to ask him until he confesses all his sins and think himself lost. Then God will say: 'I did screen your sins in the worldly life and I forgive you for them today.' Then he will be given the book of his good deeds. But for the unbelievers and the hypocrites their deeds will be exposed and the witnesses will say: 'These are the ones who lied against their Lord. See! The curse of God is upon the evil doers'."

١٠٦٤ – وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيـهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ.

1064. It was related Ibn Umar said that the Messenger of God said: "The Muslims are brothers to one another, so they should not oppress each other, nor hand him over to an oppressor. Whoever meets the needs of his brother, God will meet his needs, whoever helps his brother in time of distress, God will rescue him from the distress of the Day of Resurrection, and whoever shields a Muslim, God will shield him on the Day of Resurrection."

١٠٦٥ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: انْصُرْ أَخَـاكَ ظَالِمًا أَوْ مَظْلُومًا، قَالَ: يَا رَسُولَ اللهِ، هذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَـالَ: تَأْخُذُ فَوْقَ يَدَيْهِ.

1065. It was related that Anas said that the Messenger of God said: "Assist your brother, whether he is an oppressor or one who is oppressed." The people asked: "O Messenger of God! We should assist him if he is oppressed, but how should we assist him if he is an oppressor?" The Prophet (Prayers & peace be upon him) said: "Assist him by preventing him from oppressing others."

١٠٦٦- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

1066. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Oppression will appear as a darkness on the Day of Resurrection."

١٠٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٌ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ، أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ، أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ.

1067. It was related that Abu Huraira said that the Messenger of God said: "Whoever oppresses another person in respect of his reputation or anything else, he should implore him to forgive him before the Day of Resurrection, when there will be no means to do so, for then if he has done good, those deeds will be taken from him according to the oppression he has committed, and if he has done no good deeds, the sins of the oppressed person will be heaped upon him."

١٠٦٨- عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ ظَلَمَ مِنَ الأَرْضِ شَيْئاً طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ.

1068. It was related that Sa'id Ibn Zaid said that the Messenger of God said: "Whoever unfairly deprives another of his land, his neck will be tied down with it to the seven earths."

١٠٦٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَخَذَ مِنَ الأَرْضِ شَيْئاً بِغَيْرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ.

1069. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever unfairly deprives another of a piece of land, he will descend to the seven earths on the Day of Resurrection."

١٠٧٠- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِقَوْمٍ يَأْكُلُونَ تَمْراً فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

1070. It was related that Jabala said: "We were in Madinah with some people from Iraq when a famine struck, and Ibn Al Zubair used to give us dates. Ibn Umar would pass by and say: 'The Prophet (Prayers & peace be upon him) prohibited us from eating dates two at a time, unless we take the consent of our companions'."

١٠٧١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الخَصِمُ.

1071. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The quarrelsome are the most despised of people in the sight of God."

١٠٧٢- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِينِي الخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبَ أَنَّهُ صَدَقَ فَأَقْضِيَ لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا.

1072. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said: "The Messenger of God heard people quarrelling outside the door of his house. He went out and said: 'I am no more than a human being, and adversaries come to me. If one of you is able to put his argument forward more persuasively than the other so that I deem him truthful and rule in his favour, and thus the right of one Muslim is mistakenly given to another, such is a portion of the Fire, and he has the choice of taking it or of renouncing it'."

١٠٧٣- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا لِلنَّبِيِّ ﷺ: إِنَّكَ تَبْعَثُنَا، فَنَنْزِلُ بِقَوْمٍ لا يَقْرُونَا فَمَا تَرَى فِيهِ، فَقَالَ لَنَا: إِذَا نَزَلْتُمْ بِقَوْمٍ فَأُمِرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، وَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ.

1073. It was related that Uqba Ibn Amir said: "We told the Prophet (Prayers & peace be upon him): 'You send us to the people and sometimes when we have to stay, certain people do not offer us hospitality. What is your opinion about that?' He said: 'If you stay with people who offer you hospitality, accept it, but if they do not, then take the right of the guest from them'."

١٠٧٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ فِي جِدَارٍ، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: مَالِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ، واللَّهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

1074. It was related that Abu Huraira said that the Messenger of God said: "No one should prevent his neighbour from fixing a wooden peg in his wall." He asked: "Why is it that you are opposed to that? By God I will surely remind you of that saying."

١٠٧٥- عَنْ أَبِي سَعِيدٍ الخُدْرِي رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِيَّاكُمْ وَالْجُلُوسَ على الطُّرُقَاتِ، فَقَالُوا: مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا، قَالَ: فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجَالِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهَا، قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ.

1075. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Take heed! Avoid sitting on the thoroughfares." The people said: "We have no option as we need to sit there to conduct our discussions." The Prophet (Prayers & peace be upon him) said: "If you have to sit there, then observe the rights of the thoroughfare." They said: "What are the rights of the thoroughfare?" He said: "To lower your gaze, to avoid causing harm to people, to return salutations, to encourage good and to prohibit evil."

١٠٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَضَى النَّبِيُّ ﷺ: إِذَا تَشَاجَرُوا فِي الطَّرِيقِ المِيتَاءِ بِسَبْعَةِ أَذْرُعٍ.

1076. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) ruled that seven cubits should be left as a public way when there was a dispute over land."

١٠٧٧- عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأنْصَارِيِّ رضِيَ اللَّهُ عَنْهُ قَالَ: نَهى النَّبِيُّ ﷺ عَنِ النُّهْبَى وَالْمُثْلَة.

1077. It was related that Abd Allah Ibn Yazid Al Ansari said: "The Prophet (Prayers & peace be upon him) prohibited robbery and forbade the mutilation of the dead."

١٠٧٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ قُتِلَ دُونَ مالِهِ، فَهُوَ شَهِيدٌ.

1078. It was related that Abd Allah Ibn Amr Ibn Al As said: "I heard the Prophet (Prayers & peace be upon him) say: 'Whoever is killed defending his property dies a martyr'."

١٠٧٩- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، مَعَ خادِمٍ بِقَصْعَةٍ فِيها طَعَامٌ، فَضَرَبَتْ بِيَدِهَا فَكَسَرَتِ الْقَصْعَةَ، فَضَمَّهَا وَجَعَلَ فِيهَا الطَّعَامَ، وَقَالَ: كُلُوا. وَحَبَسَ الرَّسُولَ وَالْقَصْعَةَ حَتَّى فَرَغُوا، فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ.

1079. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was with one of his wives when one of the mothers of the believers sent a wooden bowl of food with a servant. The wife struck the bowl with her hand and it broke, the Prophet (Prayers & peace be upon him) picked up the broken pieces and put the food back in it and said: 'Eat it.' He kept the servant and the bowl until they had finished the food, then the Prophet (Prayers & peace be upon him) gave the servant another bowl and kept the broken one."

٥٣ - كتاب الشركة

١٠٨٠- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَفَّتْ أَزْوَادُ الْقَوْمِ وَأَمْلَقُوا فَأَتَوْا النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ، فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَأَخْبَرُوهُ، فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ، فَدَخَلَ عَلَى النَّبِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ، فَبُسِطَ لِذَلِكَ نِطَعٌ، وَجَعَلُوهُ عَلَى النِّطَعِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَدَعَا وَبَرَّكَ عَلَيْهِ، ثُمَّ دَعَاهُمْ بِأَوْعِيَتِهِمْ، فَاحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ.

53. The Book of Partnership
Partnership in Food , Cost of Journey and Sharing Goods

1080. It was related that Salama Ibn Al-Akwa'a said: "Once the food for the journey ran out and the people were famished. They went to the Prophet (Prayers & peace be upon him) and asked his permission to slaughter their camels, and he consented. Umar met them and they told him about it and he said: 'How will you live after killing your camels?' Then he went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! How will they live after killing their camels?' The Messenger of God ordered Umar: 'Summon the people to bring what is left of their food.' A sheet was laid out and all the food for the journey was collected up and

piled upon it. The Messenger of God rose up and invoked God's blessings upon it, and then he ordered the people to bring their utensils and they began to take from it until they all had taken enough for themselves. The Messenger of God then said: 'I bear witness that there is no god but God and I am His Messenger'."

١٠٨١- عَنْ أَبِى مُوسَى رَضِىَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِى الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِى ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِى إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّى وَأَنَا مِنْهُمْ.

1081. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When the Ash'ari tribespeople ran short of food during the battles, or their families in Madinah ran short of food, they used to collect all their remaining provisions in a sheet and then share it out among themselves by measuring it out by the bowlful. Such people are from me, and I am from them."

١٠٨٢- عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِىِّ بِذِى الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِبِلاً وَغَنَماً، قَالَ: وَكَانَ النَّبِىُّ ﷺ فِى أُخْرَيَاتِ الْقَوْمِ، فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِىُّ ﷺ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكَانَ فِى الْقَوْمِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ، فَحَبَسَهُ اللَّهُ ثُمَّ قَالَ: إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ، كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا، فَقُلْتُ: إِنَّا نَرْجُو الْعَدُوَّ غَداً، وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ، فَقَالَ: مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ.

1082. It was related that Rafi Ibn Khadij said: "We were with the Prophet (Prayers & peace be upon him) at Dhul-Hulaifa. The people were hungry so they captured some camels and sheep. The Prophet (Prayers & peace be upon him) was behind the people and they hurriedly slaughtered the animals and began to cook their meat in their cooking pots. When the Prophet (Prayers & peace be upon him) arrived he ordered the pots to be overturned and the he distributed the animals, counting ten sheep as one camel. A camel escaped and the people pursued it until they were exhausted as they had few horses at that time. A man shot an arrow at the camel and God halted the camel with it. The Prophet (Prayers & peace be upon him) said: 'Many of these animals are like wild beasts, so if you lose control over such an animal, deal with it like that'."

١٠٨٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَعْتَقَ شَقِيصاً مِنْ مَمْلُوكِهِ، فَعَلَيْهِ خَلاَصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، قُوِّمَ الْمَمْلُوكُ قِيمَةَ عَدْلٍ، ثُمَّ اسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ.

1083. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever frees his share in a slave which he jointly owns, he must have the slave freed completely by paying the remaining price for him. And if he has not enough funds to free him, then the price of the slave should be estimated fairly and he should be permitted to work and earn the amount estimated to free himself."

١٠٨٤- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا على سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ

أَسْفَلها، فكَانَ الَّذينَ فى أَسْفَلِهَا، إذَا اسْتَقَوْا منَ الْمَاء مَرُّوا على مَنْ فَوْقَهُمْ، فَقَالوا: لَوْ أَنَّا خرقْنَا فى نَصيبنَا خرْقاً، ولَمْ نُؤْذِ مَنْ فوقنَا، فَإِنْ تَرَكُوهُمْ ومَا أَرادُوا هَلَكُوا جَميعًا، وإِنْ أَخَذُوا على أَيْديهِمْ نَجوْا ونَجوْا جَميعًا.

1084. It was related that Al-Nu'man Ibn Bashir said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who abides by God's Commands and prohibitions as compared to those who contravene them, is as the similitude of those who cast lots for a seat in a boat. Some gained seats in the upper decks and others in the lower decks. When the latter needed water they had to go up to fetch it, so they said: 'Let us make a hole in our part of the boat so that we will not bother those above us.' So, if those above them allow them to do so, all the people in the boat would drown, but if they prevent them, all will be saved."

١٠٨٥- عَنْ عَبْدِ اللَّه بْنِ هشَامٍ رَضِىَ اللَّهُ عَنْهُ وكَانَ قَدْ أَدْركَ النَّبِىَّ ﷺ وَذَهَبَتْ بِهِ أُمُّه زيْنَبُ بِنْتُ حُمَيْد إلَى رَسُول اللَّه ﷺ فقَالَتْ: يَا رَسُولَ اللَّه بَايِعْهُ، فَقَالَ: هُوَ صَغِيرٌ، فَمَسَح رأْسَهُ ودَعَا لَهُ، وكَانَ يَخْرُجُ إِلَى السُّوقِ فَيَشْتَرِى الطَّعَامَ فَيلْقَاهُ ابْنُ عُمرَ، وابْنُ الزُّبَيْرِ، رَضِىَ اللَّهُ عَنهُمَا، فيَقُولاَنِ لَهُ: أَشْرِكْنَا، فَإِنَّ النَّبِىَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ فَيُشْرِكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كما هِىَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

1085. It was related that Abd Allah Ibn Hisham said that his mother, Zainab bint Humaid, took him to the Prophet (Prayers & peace be upon him) and said: "O Messenger of God! Take the pledge of allegiance from him." He said: "He is still too young to make the pledge." And he stroked his hand on his head and invoked God's blessing upon him. Zuhra Ibn Ma'bad said that he used to go to the market to purchase

food with his grandfather, Abd Allah Ibn Hisham. Ibn Umar and Ibn Al-Zubair used to meet him and say: 'Be our partner, for the Prophet (Prayers & peace be upon him) invoked God's blessing upon you.' So he became their partner and he often used to win a camel's load and send it back home.

٥٤ - كتاب الرّهن فى الحضر

١٠٨٦- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّه ﷺ: الظَّهْرُ يُرْكَبُ بِنَفَقَتِه إِذَا كَانَ مَرْهُوناً، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِه إِذَا كَانَ مَرْهُوناً، وَعَلَى الذي يَرْكَبُ وَيَشْرَبُ، النَّفَقَةُ.

54. The Book of Mortgaging

1086. It was related that Abu Huraira said that the Messenger of God said: "The mortgaged animal can be ridden on condition that it is fed and the milk of the milking animal can be drunk in accordance with the amount spent on it. The one who rides the animal or drinks its milk should provide for it."

١٠٨٧- عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ النَّبِىَّ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْه.

1087. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ruled that the defendant must swear an oath."

٥٥ - كتاب فى العتق وفضله

١٠٨٨- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيمَا رَجُلٍ أَعْتَقَ امْرَءًا مُسْلِماً، اسْتَنْقَذَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْواً مِنْهُ مِنَ النَّارِ.

55. The Book of Freeing Slaves

1088. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever frees a Muslim slave, God will save every part of his body from the Fire because he freed the body of that slave."

١٠٨٩- عَنْ أَبِى ذَرٍّ رَضِىَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِىَّ ﷺ: أَىُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِى سَبِيلِهِ، قُلْتُ: فَأَىُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: أَغْلاَهَ ثَمَناً، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا، قُلْتُ: فَإِنْ لَمْ أَفْعَلْ، قَالَ: تُعِينُ صَانِعاً أَوْ تَصْنَعُ لأَخْرَقَ، قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ.

1089. It was related that Abu Dhar said: "I asked the Prophet (Prayers & peace be upon him): 'What is the best deed?' He said: 'To believe in God and to fight in His Cause.' Then I asked: 'What is the best freeing of slaves?' He said: 'The freeing of the most expensive slave and the one best liked by his master.' I said: 'And if I do not have the means to do that?' He said: 'Help the weak or do good for someone who is unable to work.' I said: 'And if I do not have the means to do that?' He said: 'Refrain from causing harm to others, as that will be considered a deed of charity for you'."

١٠٩٠- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ الْعَبْدُ عَلَيْهِ قِيمَةَ عَدْلٍ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ.

1090. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "Whoever frees his share in a slave he jointly owns and he has enough money to free him completely, then let his price be estimated by a just man and give his partners the price of their shares and free the slave. Otherwise he will free the slave partially."

١٠٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا، ما لَمْ تَعْمَلْ أَوْ تَكَلَّمْ.

1091. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God has accepted my prayer to forgive the tempting whispers in the hearts of my followers as long as they do not put their thoughts into deeds or say them out loud."

١٠٩٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الإِسْلاَمَ، وَمَعَهُ غُلاَمُهُ ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذَاكَ، وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ هَذَا غُلاَمُكَ قَدْ أَتَاكَ، فَقَالَ: أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ حُرٌّ، فَهُوَ حِينَ يَقُولُ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ

1092. It was related that Abu Huraira and his slave set off with the intention of embracing Islam when they lost each other on the way. The slave appeared when Abu Huraira was seated with the Prophet (Prayers & peace be upon him). The Proph-

et (Prayers & peace be upon him) said: 'O Abu Huraira! Your slave has returned.' Abu Huraira said: 'Indeed, I would like you to witness that I have freed him.' When that happened, Abu Huraira said: 'What a long and tiring night! But, after all it has brought us out of the land of disbelief'."

١٠٩٣ - عَنْ حكيم بْنِ حزامٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ أعْتَقَ فى الجَاهلِيَّة مائةَ رقَبَة، وَحَمَلَ على مائة بَعِيرٍ، فلَمَّا أسْلَمَ حَمَلَ عَلَى مائة بَعِيرٍ، وأَعْتَقَ مائةَ رقَبَةٍ، قَالَ: فَسَأَلْتُ رَسُولَ اللهِ ﷺ، وذَكَرَ الحَدِيثَ وقَدْ تَقَدَّمَ فى الزَّكَاة.

1093. It was related that Hakim Ibn Hizam freed one hundred slaves before Islam, in the days of ignorance, and slaughtered one hundred camels. When he embraced Islam he once again slaughtered one hundred camels and freed one hundred slaves. Hakim said: "I asked the Messenger of God: 'O Messenger of God! How do you regard the good deeds I used to do in the days before Islam?' The Messenger of God said: 'You have embraced Islam together with all the good deeds you have done'."

١٠٩٤ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أنَّ النَّبِىَّ ﷺ أغَارَ عَلَى بَنِى الْمُصْطَلِقِ وهُمْ غَارُّونَ، وأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَهُمْ، وأَصَابَ يَوْمَئِذٍ جوَيْرِيَةَ، رَضِىَ اللهُ عَنْهَا.

1094. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) attacked the Bani Mustaliq without warning while they were unaware and their cattle were being watered. Their warriors were killed and their women and children were made captive. That was the day the Prophet (Prayers & peace be upon him) got Juwairiya."

١٠٩٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: مَا زِلْتُ أُحِبُّ بَنِى تَمِيمٍ مُنْذُ ثَلاَثٍ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: هُمْ أَشَدُّ أُمَّتِى عَلى الدَّجَّالِ، قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ رَسُولُ اللهِ ﷺ: هَذِهِ صَدَقَاتُ قَوْمِنَا، وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ: أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ.

1095. It was related that Abu Huraira said: "I have loved the tribe of Bani Tamim from the time I heard the Prophet (Prayers & peace be upon him) say about them: 'These people will stand firm against the false Messiah.' When the gifts of charity came from them, the Messenger of God said: 'These are the gifts of charity from our people.' Aisha had a slave girl from that tribe and the Prophet (Prayers & peace be upon him) told her: 'Free her, for she is a descendant of Ismail'."

١٠٩٦ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يَقُلْ أَحَدُكُمْ أَطْعِمْ رَبَّكَ وَضِّىءْ رَبَّكَ، اسْقِ رَبَّكَ، وَلْيَقُلْ سَيِّدِى وَمَوْلاَىَ، وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِى أَمَتِى، وَلَكِنْ فَتَاىَ وَفَتَاتِى وَغُلاَمِى.

1096. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Do not say 'Feed your lord, help your lord' when performing ablution, or 'give water to your lord', but you should say, 'master' or 'guardian'. And do not say 'my slave' or 'my slave-girl', but say 'my boy' or 'my girl'."

١٠٩٧ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ، فَإِنَّهُ وَلِىَ عِلاَجَهُ.

1097. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When your servant brings your meals to you, if you do not permit him to sit

down and share the meal with you, then at least give him a mouthful or two of it, or a meal or two, as he prepared it himself."

١٠٩٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ.

1098. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If anyone has to fight, then he should avoid striking the face."

شروط عتق العبيد

١٠٩٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلَاؤُكِ لِي فَعَلْتُ، فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونُ وَلَاؤُكِ لَنَا، قَالَتْ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ، ثُمَّ قَامَ رَسُولُ اللهِ ﷺ فَقَالَ: ما بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ فَلَيْسَ لَهُ، وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ، شَرْطُ اللهِ أَحَقُّ وَأَوْثَقُ.

The Conditions for Freeing a Slave, and those who Impose other than that given in the Book of God

1099. It was related that Aisha said that Buraira came to her seeking help in writing her deliverance from bondage saying that she had to pay five Uqiyas of gold in five yearly payments. Aisha said to her: "If I pay off the whole amount at once, do you think your masters would sell you to me, so then I can

free you and your loyalty will be for me?" Buraira went to her masters and told them of the offer. They said they would not agree unless her loyalty would be for them. Aisha added: "I went to the Messenger of God and told him about it." The Messenger of God said: "Buy Buraira and free her and her loyalty will be for the liberator." The Messenger of God rose up and said: "What of those who impose conditions which are not given in the Law of God? If anyone imposes conditions which are not given in the Law of God, then what he imposes is null and void. God's Laws are the Truth and inviolable."

٥٦ - كتاب الهبة وفضلها والتحريض عليها

١١٠٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ.

56. The Book of Gifts and the Superiority of Giving Gifts

1100. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "O Muslim women! Do not look down at the gift your neighbour sends, even if it is no more than a sheep's trotter."

١١٠١ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا قَالَتْ لِعُرْوَةَ: يَا ابْنَ أُخْتِى إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ، ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِى شَهْرَيْنِ، وَمَا أُوقِدَتْ فِى أَبْيَاتِ رَسُولِ اللهِ ﷺ نَارٌ، فَقُلْتُ: يَا خَالَةُ، مَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الأَسْوَدَانِ، التَّمْرُ وَالْمَاءُ، إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَا.

1101. It was related that Urwa said: "Aisha said to me: 'O my nephew! We used to see the crescent, and then see the crescent, and then see the crescent, and so we would see the crescent three times in two months while no fire was lit in the houses of the Messenger of God.' I said: 'O my aunt! What did you

live off?' Aisha said: 'The two black things, dates and water, the Ansar had some milking sheep or camels and they used to give some of their milk to the Messenger of God and he would make us drink it."

١١٠٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ دُعِيتُ إِلَى ذِرَاعٍ أَوْ كُرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ.

1102. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I shall accept an invitation even if I am invited to a meal consisting of a sheep's trotter, and I shall accept a gift even if it is a sheep's arm or trotter."

١١٠٣ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْنَبًا، بِمَرِّ الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَدْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثَ إِلَى رَسُولِ اللهِ ﷺ بِوَرِكِهَا أَوْ فَخِذَيْهَا، فَقَبِلَهُ، وَفِي رِوَايَةٍ: وَأَكَلَ مِنْهُ.

1103. It was related that Anas said: "We pursued a rabbit at Mar-al-Zahran and the people ran after it until they were exhausted. I grabbed it and caught it, then I gave it to Abu Talha who slaughtered it and sent its legs to the Messenger of God. The Prophet (Prayers & peace be upon him) accepted it."

١١٠٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ إِلَى النَّبِيِّ ﷺ أَقِطًا وَسَمْنًا وَأَضُبًّا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الأَقِطِ وَالسَّمْنِ وَتَرَكَ الضَّبَّ تَقَذُّرًا، قَالَ ابْنُ عَبَّاسٍ: فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ.

1104. It was related that Ibn Abbas said: "Umm Hufaid, the aunt of Ibn Abbas, sent some dried yogurt, ghee and a mastigar to the Prophet (Prayers & peace be upon him) as a gift. The Prophet (Prayers & peace be upon him) ate the dried yogurt and the butter but left the mastigar because he did not like it. Ibn Abbas said: "The mastigar was eaten at the Messenger of God's table, and if it had been unlawful to eat it, it would not have been eaten at the table of the Messenger of God."

١١٠٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أُتِىَ بِطَعَامٍ، سَأَلَ عَنْهُ أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟ فَإِنْ قِيلَ: صَدَقَةٌ، قَالَ لأَصْحَابِهِ: كُلُوا وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ: هَدِيَّةٌ ضَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

1105. It was related that Abu Huraira said: "Whenever a meal was offered to the Messenger of God, he used to ask if it was a gift or charity. If he was told it was charity, he used to tell his companions to eat it, but if it was a gift, he used to join them in eating it."

١١٠٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: أُتِىَ النَّبِىُّ ﷺ بِلَحْمٍ فَقِيلَ: تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ.

1106. It was related Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) was offered some meat and it was mentioned that the meat had been given in charity to Buraira. He said: 'It was charity for Buraira, but for us it is a gift'."

١١٠٧ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّ نِسَاءَ رَسُولِ اللهِ ﷺ كُنَّ حِزْبَيْنِ، فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحِزْبُ الآخَرُ فِيهِ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللهِ ﷺ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللهِ ﷺ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ

هَدِيَّةٌ يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللهِ ﷺ أَخَّرَهَا حَتَّى إِذَا كَانَ رَسُولُ اللهِ ﷺ فِي بَيْتِ عَائِشَةَ، بَعَثَ صَاحِبُ الْهَدِيَّةِ بِهَا إِلَى رَسُولِ اللهِ ﷺ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللهِ يُكَلِّمْ النَّاسَ فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللهِ ﷺ هَدِيَّةً فَلْيُهْدِهَا إِلَيْهِ، حَيْثُ كَانَ مِنْ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ لَهَا، فَلَمْ يَقُلْ لَهَا شَيْئًا فَسَأَلْنَهَا، فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: فَكَلِّمِيهِ، قَالَتْ: فَكَلَّمَتْهُ حِينَ دَارَ إِلَيْهَا أَيْضًا، فَلَمْ يَقُلْ لَهَا شَيْئًا فَسَأَلْنَهَا، فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يُكَلِّمَكِ، فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ، فَقَالَ لَهَا: لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةَ، قَالَتْ: فَقُلْتُ: أَتُوبُ إِلَى اللهِ مِنْ أَذَاكَ يَا رَسُولَ اللهِ، ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ تَقُولُ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللهَ الْعَدْلَ، فِي بِنْتِ أَبِي بَكْرٍ، فَكَلَّمَتْهُ فَقَالَ: يَا بُنَيَّةُ أَلَا تُحِبِّينَ مَا أُحِبُّ؟ فَقَالَتْ: بَلَى، فَرَجَعَتْ إِلَيْهِنَّ فَأَخْبَرَتْهُنَّ فَقُلْنَ: ارْجِعِي إِلَيْهِ، فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ فَأَتَتْهُ فَأَغْلَظَتْ، وَقَالَتْ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللهَ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ، فَرَفَعَتْ صَوْتَهَا حَتَّى تَنَاوَلَتْ عَائِشَةَ، وَهِيَ قَاعِدَةٌ، فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللهِ ﷺ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمُ، قَالَ: فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ حَتَّى أَسْكَتَتْهَا، قَالَتْ: فَنَظَرَ النَّبِيُّ إِلَى عَائِشَةَ، وَقَالَ: إِنَّهَا بِنْتُ أَبِي بَكْرٍ.

1107. It was related that Aisha said: "The wives of the Messenger of God were in two groups. One comprised Aisha, Hafsa, Safiyya and Sauda, the other comprised Umm Salamah and the other wives of the Messenger of God. The Muslims were aware that the Messenger of God loved Aisha, so if any of them wished to give a gift to the Messenger of God, they used to wait until he was in the house of Aisha and then send the gift to the Messenger of God while he was at her house. The group with Umm Salamah discussed this matter and resolved that Umm Salamah should ask the Messenger

of God to inform the people that they should send their gifts to him in whichever house he was. Umm Salamah told the Messenger of God their request, but he did not answer. Then they asked Umm Salamah, she said: 'He did not reply to me.' They asked her to speak to him again. She asked him again when it was her day but he did not reply. When they asked her she told them he had not replied. They said to her: 'Speak to him until he answers.' When it was her turn again she asked him, then he said to her: 'Do not hurt me in respect of Aisha, for I receive Divine Inspiration on her bed alone.' At that Umm Salamah said: 'I seek God's forgiveness for hurting you.' Then the group with Umm Salamah called Fatimah, the daughter of the Messenger of God, and sent her to the Messenger of God with the words: 'Your wives request that you treat them on equal terms with the daughter of Abu Bakr.' Fatimah conveyed the message to him. The Prophet (Prayers & peace be upon him) said: 'O my daughter! Do you not also love those I love?' She said: 'Yes.' Then she returned and informed them of what had happened. They asked her to go back to him again but she refused. Then they sent Zainab bint Jahsh and she went to him speaking harshly: 'Your wives ask that you treat them equally with the daughter of Ibn Abu Quhafa.' And she raised her voice and spoke abusively to Aisha until the Prophet (Prayers & peace be upon him) looked at Aisha to see how she would respond. Aisha replied until she silenced Zainab. The Prophet (Prayers & peace be upon him) then looked at Aisha and said: 'She is indeed the daughter of Abu Bakr'."

١١٠٨ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَرُدُّ الطِّيبَ.

1108. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not reject gifts of perfume."

١١٠٩ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَعْطَانِي أَبِي عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللهِ ﷺ، فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرَتْنِي أَنْ أُشْهِدَكَ يَا رَسُولَ اللهِ، قَالَ: أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟ قَالَ: لاَ، فَقَالَ النَّبِيُّ ﷺ: فَاتَّقُوا اللهَ وَاعْدِلُوا بَيْنَ أَوْلاَدِكُمْ، قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

1109. It was related that Al-Numan Ibn Bashir said: "My father gave me a gift, but Amra bint Rawaha said that she would not agree to it unless he asked the Messenger of God to witness it. So my father went to the Messenger of God and said: 'O Messenger of God! I gave my son a gift from Amra bint Rawaha but she ordered me to make you a witness to it.' The Messenger of God said: 'Have you given the same amount to your other sons?' He said: 'No.' The Messenger of God said: 'Fear God and be fair between your children.' My father then returned and took back his gift'."

١١١٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ.

1110. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The one who takes back his gift is like a dog who swallows vomit."

١١١١ - عَنْ مَيْمُونَةَ بِنْتِ الحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّهَا أَعْتَقَتْ وَلِيدَةً وَلَمْ تَسْتَأْذِنِ النَّبِيَّ ﷺ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ، قَالَتْ: أَشَعَرْتَ يَا رَسُولَ اللهِ ﷺ أَنِّي

أعْتَقْتُ وَلِيدَتِي، قـال: أوَ فعَلْتِ؟ قَالَتْ: نَعَمْ، قَالَ: أمَا إنَّكِ لَوْ أعْطَيْتِهَا أخْوَالَكِ، كَانَ أعْظَمَ لأجْرِكِ.

1111. It was related that Maimuna Bint Al Harith said: "I freed a slave-girl without taking the permission of the Prophet (Prayers & peace be upon him). On the day when it was my turn to be with the Prophet (Prayers & peace be upon him) I said: 'O Messenger of God, did you know that I have freed my slave-girl.' He said: 'Have you indeed?' I said: 'Yes.' He said: 'You would have been rewarded more if you had given her to one of your maternal uncles'."

١١١٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ الـلَّه ﷺ إذَا أرَادَ سَفَراً أقْرَعَ بَيْنَ نِسَائِهِ، فَأيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ رَسُولِ الله ﷺ تَبْتَغِي بِذَلِكَ رِضَا رَسُولِ الله ﷺ.

1112. It was related that Aisha said: "When the Messenger of God was going to set out on a journey he used to draw lots to decide which of his wives would accompany him. He used to take the one whose name was picked. He would fix a day and a night for each of them but Sauda bint Zam'a gave up her day and night for Aisha, the wife of the Prophet (Prayers & peace be upon him), in the hope of making the Prophet (Prayers & peace be upon him) content and pleased with her."

١١١٣ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا أنَّهُ قَالَ: قَسَمَ النَّبِيُّ ﷺ أقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ انْطَلِقْ بِنَا إلَى رَسُولِ الـلَّه ﷺ، فَانْطَلَقْتُ مَعَهُ، فَقَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: خَبَأْنَا

هذا لكَ، قالَ: فنظرَ إليه، فقالَ: رَضِيَ مَخْرَمَةُ.

1113. It was related that Al Miswar Ibn Makhrama said: "The Messenger of God gave out some cloaks but did not give any of them to Makhrama. Makhrama told me: 'O son! Come with me to the Messenger of God.' When I accompanied him, he said: 'Call him to me.' I called him for my father. He came out wearing one of the cloaks and said: 'We kept this for you.' Makhrama looked at the cloak and said: 'Makhrama is pleased.' Or the Prophet (Prayers & peace be upon him) said: 'Is Makhrama pleased?'

١١١٤- عَنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيُّ ﷺ بَيْتَ فَاطِمَةَ بِنْتِه رَضِيَ اللّهُ عَنْهَا، فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ، فَذَكَرَتْ لَهُ ذلكَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ قَالَ: إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْراً مَوْشِيـاً، فَقَالَ لِي: مَا لِي وللدُّنْيَا، فَأَتَاهَا رَضِيَ اللّهُ عَنْهُ فَذَكَرَ ذَلِكَ لَهَا، فَقَالَتْ: لِيَأْمُرْنِي فِيهِ بِمَا شَاءَ، قَالَ: تُرْسِلُ بِهِ إِلَى فُلاَنٍ، أَهْلِ بَيْتٍ بِهِمْ حَاجَةٌ.

1114. It was related that Umar said: "Once the Prophet (Prayers & peace be upon him) went to Fatimah's house but did not enter it. Ali came and she told him of it. When Ali asked the Prophet (Prayers & peace be upon him) he said: "I saw a decorative curtain on her door, I am not interested in worldly things.' Ali went back to Fatimah and told her about it. Fatimah said: 'I am prepared do with it whatever he suggests.' The Prophet (Prayers & peace be upon him) ordered her to send it to some needy people."

١١١٥- عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ فَشَقَقْتُهَا بَيْنَ نِسَائِي.

1115. It was related that Ali said: "The Prophet (Prayers & peace be upon him) gave me a silk garment as a gift and I wore it. When I saw the anger in his face I cut it into pieces and shared it between my wives."

١١١٦- عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ، فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: بَيْعاً أَمْ عَطِيَّةً، أَوْ قَالَ: أَمْ هِبَةً، قَالَ: لاَ، بَلْ بَيْعٌ، فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَأَيْمُ اللَّهِ مَا فِي الثَّلاثِينَ وَالْمِائَةِ إِلاَّ وَقَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِداً أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِباً خَبَأَ لَهُ، فَجَعَلَ مِنْهَا قَصْعَتَيْنِ، فَأَكَلُوا أَجْمَعُونَ وَشَبِعْنَا، فَفَضَلَتِ الْقَصْعَتَانِ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ.

1116. It was related that Abd Al Rahman Ibn Abu Bakr said: "One hundred and thirty of us were accompanying the Prophet (Prayers & peace be upon him) and he asked if anyone had some food. There was a man who had about a measure of wheat, which we mixed with water. An extremely tall pagan man came driving sheep, the Prophet (Prayers & peace be upon him) asked him: 'Will you sell us one or give it as a gift?' He said; 'I will sell you one.' The Prophet (Prayers & peace be upon him) bought a sheep and it was slaughtered. The Prophet (Prayers & peace be upon him) ordered that its liver and the offal from it be roasted. By God, the Prophet (Prayers & peace be upon him) gave everyone present of the one hundred and thirty a piece of it, and saved the shares of those who were not there. The Prophet (Prayers & peace be upon him) then put the meat into two large basins and all of them ate until they were satiated, and still there was food left over in the basins which were carried on the camel."

١١١٧- عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِىَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَىَّ أُمِّى وَهِىَ مُشْرِكَةٌ فِى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: إِنَّ أُمِّى قَدِمَتْ وَهِىَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّى؟ قَالَ: نَعَمْ، صِلِى أُمَّكِ.

1117. It was related that Asma bint Abu Bakr said: "During the lifetime of the Messenger of God, my mother came to me and she was a pagan. I said to the Messenger of God: 'My mother has come to me and she is hoping that I give her something, shall I retain good relations with her?' The Prophet (Prayers & peace be upon him) said: 'Yes, retain a good relationship with her'."

١١١٨- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّهُ شَهِدَ عِنْدَ مَرْوَانَ لِبَنِى صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى صُهَيْباً بَيْتَيْنِ وَحُجْرَةً، فَقَضَى مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

1118. It was related that Abd Allah Ibn Ubaid Allah Ibn Abu Mulaika said: "The sons of Suhaib the freed slave of Ibn Jud'an, claimed that the Messenger of God had given two houses and one room to Suhaib. Marwan asked: 'Who will testify to your claim?' They replied that Ibn Umar would do so. Marwan sent for Ibn Umar who bore witness that the Messenger of God had indeed given Suhaib two houses and a room. So Marwan ruled in favour of Suhaib's sons by virtue of Umar's testimony."

١١١٩- عَنْ جَابِرٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَضَى النَّبِىُّ ﷺ بِالْعُمْرَى أَنَّهَا لِمَنْ وُهِبَتْ لَهُ.

1119. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) ruled that a gift given for a person's use during thier lifetime is for the one to whom it is given."

١١٢٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ دَخَلَ عَلَيْهَا أَيْمَنُ وَعَلَيْهَا دِرْعُ قِطْرٍ، وَفِي رِوَايَةٍ: مِنْ قُطْنٍ، ثَمَنُهُ خَمْسَةُ دَرَاهِم، فَقَالَتْ: ارْفَعْ بَصَرَكَ إِلَى جَارِيَتِي، انْظُرْ إِلَيْهَا، فَإِنَّهَا تُزْهَى أَنْ تَلْبَسَهُ فِي الْبَيْتِ، وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَمَا كَانَتِ امْرَأَةٌ تُقَيَّنُ بِالْمَدِينَةِ إِلاَّ أَرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ.

1120. It was related that Abd Al Wahid Ibn Ayman said that his father said: "I went to Aisha and saw that she was wearing a five Dirham course dress. Aisha said: 'Look at my slave girl, she refuses to wear it in the house, although in the lifetime of the Messenger of God I had a similar dress which all the women who wanted to look becoming borrowed from me'."

١١٢١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ وَلَيْسَ بِأَيْدِيهِمْ - يعني شيئاً - وَكَانَتِ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ يُعْطُوهُمْ ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامٍ، وَيَكْفُوهُمُ الْعَمَلَ وَالْمَؤُنَةَ، وَكَانَتْ أُمُّهُ، أُمُّ أَنَسٍ أُمُّ سُلَيْمٍ، كَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذَاقاً لَهَا فَأَعْطَاهُنَّ النَّبِيُّ ﷺ أُمَّ أَيْمَنَ مَوْلاَتَهُ أُمَّ أُسَامَةَ بْنِ زَيْدٍ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، فَانْصَرَفَ إِلَى الْمَدِينَةِ رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِذَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

1121. It was related that Anas Ibn Malik said: "When the Emigrants arrived in Madinah they had nothing while the Helpers had land and property. The Helpers gave them their land on condition that the Emigrants gave them half the year's produce and worked the land and supplied the necessities for its cultivation. My mother gave some date palms to the Messenger of God who gave them to his freed slave girl who

was the mother of Usama Ibn Zaid. When the Prophet (Prayers & peace be upon him) ceased fighting the people of Khaybar and returned to Madinah, the Emigrants returned the fruit gifts to the Helpers that they had given them. The Prophet (Prayers & peace be upon him) also returned the date palms to Anas's mother. The Messenger of God gave Umm Aiman other trees from his garden in place of the gifts."

١١٢٢- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعُونَ خَصْلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا، رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ.

1122. It was related that Abd Allah Ibn Amr said that the Messenger of God said: "There are forty good deeds and the best of them is the gift of the milking she-goat, and whoever does one of these deeds hoping for the reward of God with the expectation that he will get it, then God will enter him into Paradise."

٥٧- كتاب الشهادات

١١٢٣- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ.

57. The Book of Witnesses

1123. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The best of all people are the people of my generation, then those who come after them, then those whom come after them. Thereafter, there will come people whose witness will precede their oaths and their oaths will precede their witness."

١١٢٤- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ، ثَلاَثاً؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَجَلَسَ وَكَانَ مُتَّكِئاً، فَقَالَ: أَلاَ وَقَوْلُ الزُّورِ، فَمَا زَالَ يُكَرِّرُهَا، حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

1124. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said three times: "Shall I tell you of the greatest of the major sins?" They said: "Yes, O Messenger of God!" He said: "To associate partners with God and to be un-dutiful to your parents." The Prophet (Prayers & peace be upon him) sat upright from the cushion he was reclining on,

and said: "And I warn you from swearing false testimony," and he repeated this warning until we thought he would not cease.

١١٢٥- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا وَكَذَا.

1125. It was related that Aisha said that the Prophet (Prayers & peace be upon him) heard a man reciting the Qur'an in the Mosque and he said: "May God have mercy upon him. Indeed he reminded me of the verses of a Chapter I had forgotten." Also it was related that Aisha said: "The Prophet (Prayers & peace be upon him) performed the supplementary night prayers in my house and he heard the voice of Abbad while he was praying in the Mosque. He said: "O Aisha! Is that Abbad's voice?" I said: "Yes." He said: "O God! Have mercy upon Abbad!"

حديث الإفك

١١٢٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً أَقْرَعَ بَيْنَ أَزْوَاجِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَهُ بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ، وَقَفَلَ وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ أَظْفَارٍ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ، فَأَقْبَلَ الَّذِينَ يُرَحِّلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي، فَرَحَّلُوهُ عَلَى بَعِيرِي ... أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافاً لَمْ يَثْقُلْنَ وَلَمْ

يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِينَ رَفَعُوهُ ثِقَلَ الْهَوْدَجِ فَاحْتَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا فَوَجَدْتُ عِقْدِى بَعْدَمَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنْزِلِى الَّذِى كُنْتُ فِيهِ وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونَنِى فَيَرْجِعُونَ إِلَىَّ، فَبَيْنَا أَنَا جَالِسَةٌ غَلَبَتْنِى عَيْنَاىَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِىُّ ثُمَّ الذَّكْوَانِىُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِى فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِى، وَكَانَ يَرَانِى قَبْلَ الْحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ، حِينَ أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ يَدَهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِى الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرِّسِينَ فِى نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِى تَوَلَّى الإِفْكَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ بْنُ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ بِهَا شَهْراً وَالنَّاسُ يُفِيضُونَ فِى قَوْلِ أَصْحَابِ الإِفْكِ، وَيَرِيبُنِى فِى وَجَعِى أَنِّى لاَ أَرَى مِنَ النَّبِىِّ ﷺ اللُّطْفَ الذى كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ فَيُسَلِّمُ فَيَقُولُ: كَيْفَ تِيكُمْ، لاَ أَشْعُرُ بِشَىْءٍ مِنْ ذلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ مُتَبَرَّزُنَا، لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذلِكَ قَبْلَ أَنْ تُتَّخَذَ الْكُنُفُ قَرِيباً مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِى الْبَرِّيَّةِ أَوْ فِى التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِى رُهْمٍ نَمْشِى، فَعَثَرَتْ فِى مِرْطِهَا فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَمَا قُلْتِ أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً، فَقَالَتْ: يَا هَنْتَاهْ أَلَمْ تَسْمَعِى مَا قَالُوا! فَأَخْبَرَتْنِى بِقَوْلِ أَهْلِ الإِفْكِ فَازْدَدْتُ مَرَضاً عَلَى مَرَضِى، فَلَمَّا رَجَعْتُ إِلَى أَبَوَىَّ، قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِى رَسُولُ اللَّهِ ﷺ، فَأَتَيْتُ أَبَوَىَّ، فَقُلْتُ لأُمِّى مَا يَتَحَدَّثُ النَّاسُ بِهِ، فَقَالَتْ: يَا بُنَيَّةُ هَوِّنِى عَلَى نَفْسِكِ الشَّأْنَ، فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ إِلاَّ أَكْثَرْنَ عَلَيْهَا، فَقُلْتُ: سُبْحَانَ اللَّهِ، وَلَقَدْ تَحَدَّثَ النَّاسُ بِهذَا، قَالَتْ: فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِى دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِىَّ بْنَ أَبِى طَالِبٍ، وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ، يَسْتَشِيرُهُمَا فِى فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِى يَعْلَمُ فِى نَفْسِهِ مِنَ الْوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ: أَهْلُكَ يَا رَسُولَ اللَّهِ، وَلاَ نَعْلَمُ إِلاَّ خَيْراً، وَأَمَّا عَلِىٌّ فَقَالَ:

يَا رَسُولَ اللَّهِ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ والنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الجَارِيَةَ تَصْدُقْكَ، فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ، فَقَالَ: يَا بَرِيرَةُ هَلْ رَأَيْتِ فِيهَا شَيْئاً يَرِيبُكِ؟ فَقَالَتْ بَرِيرَةُ: لاَ وَالَّذِى بَعَثَكَ بِالحَقِّ إِنْ رَأَيْتُ مِنْهَا أَمْراً أَغْمِصُهُ عَلَيْهَا قَطُّ، أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنِ الْعَجِينِ، فَتَأْتِى الدَّاجِنُ فَتَأْكُلُهُ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَعْذِرُنِى مِنْ رَجُلٍ بَلَغَنِى أَذَاهُ فِى أَهْلِى، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِى إِلاَّ خَيْراً، وَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْراً، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِى إِلاَّ مَعِى، فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا وَاللَّهِ أَعْذِرُكَ مِنْهُ، إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الخَزْرَجِ - وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحاً - وَلَكِنِ احْتَمَلَتْهُ الحَمِيَّةُ، فَقَالَ: كَذَبْتَ وَاللَّهِ لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَى ذَلِكَ، فَقَامَ أُسَيْدُ بْنُ الحُضَيْرِ فَقَالَ: كَذَبْتَ لَعَمْرُ اللَّهِ وَاللَّهِ، لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَثَارَ الحَيَّانِ الأَوْسُ وَالخَزْرَجُ، حَتَّى هَمُّوا وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَنَزَلَ فَخَفَّضَهُمْ، حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِى لاَ يَرْقَأُ لِى دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، فَأَصْبَحَ عِنْدِى وَأَنَا أَبْكِى إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِى مَعِى، فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِى مِنْ يَوْمِ قِيلَ فِى مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَثَ شَهْراً لاَ يُوحَى إِلَيْهِ فِى شَأْنِى بِشَىْءٍ قَالَتْ: فَتَشَهَّدَ، ثُمَّ قَالَ: يَا عَائِشَةُ لَقَدْ بَلَغَنِى عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِى اللَّهَ وَتُوبِى إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِى حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، وَقُلْتُ لأَبِى: أَجِبْ عَنِّى رَسُولَ اللَّهِ ﷺ، قَالَ: وَاللَّهِ مَا أَدْرِى مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لأُمِّى: أَجِيبِى عَنِّى رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ. قَالَتْ: وَاللَّهِ مَا أَدْرِى مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، قَالَتْ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيراً مِنَ الْقُرْآنِ فَقُلْتُ: وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكُمْ

سَمِعْتُم مَا يَتَحَدَّثُ بِهِ النَّاسُ، ووَقَرَ فِي أَنْفُسِكُمْ وصَدَّقْتُمْ بِهِ، ولَئِنْ قُلْتُ لَكُمْ إِنِّى بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ إِنِّى لَبَرِيئَةٌ لاَ تُصَدِّقُونِى بِذَلِكَ، ولَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ وَاللَّهُ يَعْلَمُ إِنِّى لَبَرِيئَةٌ لَتُصَدِّقُنِّى، وَاللَّهِ مَا أَجِدُ لِى ولَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ إِذْ قَالَ: ﴿**فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ**﴾. ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِى وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِى اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنْزِلَ فِى شَأْنِى وَحْياً يُتْلَى، وَلأَنَا أَحْقَرُ فِى نَفْسِى مِنْ أَنْ يَتَكَلَّمَ بِالْقُرْآنِ فِى أَمْرِى، وَلَكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِى النَّوْمِ، رُؤْيَا يُبَرِّئُنِى اللَّهُ بِهَا، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ الْوَحْىُ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِى يَوْمٍ شَاتٍ، فَلَمَّا سُرِّىَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِى: يَا عَائِشَةُ احْمَدِى اللَّهَ فَقَدْ بَرَّأَكِ اللَّهُ، فَقَالَتْ لِى أُمِّى: قُومِى إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: لاَ وَاللَّهِ لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿**إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنكُمْ**﴾ الآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذَا فِى بَرَاءَتِى، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِىَ اللَّهُ عَنْهُ- وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ -: وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئاً بَعْدَ مَا قَالَ لِعَائِشَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿**وَلا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ**﴾ إِلَى قَوْلِهِ: ﴿ **وَاللَّهُ غَفُورٌ رَّحِيمٌ** ﴾ فَقَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّى لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِى، فَرَجَعَ إِلَى مِسْطَحٍ الَّذِى كَانَ يُجْرِى عَلَيْهِ، وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِى، فَقَالَ: يَا زَيْنَبُ مَا عَلِمْتِ؟ مَا رَأَيْتِ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ أَحْمِى سَمْعِى وَبَصَرِى، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ خَيْراً، قَالَتْ: وَهِىَ الَّتِى كَانَتْ تُسَامِينِى، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ.

Hadith Concerning the Slander against Aisha

1126. It was related that Aisha said: "When the Messenger of God used to travel on a journey he would draw lots between his wives and take one to whom the lot fell with him. Once during a battle he drew lots between us and the lot fell to me, and I set off with him after God had commanded the women to wear veils. I was carried in a Howdah and dismounted from it. The Prophet (Prayers & peace be upon him) completed the battle and returned home and we drew near to the city of Madinah, the Messenger of God ordered us to proceed by night. When the order to set off was given I walked on until I had passed the army to answer the call of nature. When I had finished I returned to the camp to leave with the others, then I realised that my necklace was missing. So I went back to search for it and was delayed. The people who used to bear my Howdah to the camel came and lifted it up upon the back of the camel thinking I was inside it. At that time women were light being thin and lean because they ate little. So the people did not notice any difference in the weight of the Howdah when they raised it up and put it upon the camel. I was a young lady at that time. They made the camel move off and went on they way. I found my necklace after the army had left, and arrived at the camp to find everyone gone. So I went to the place I used to stay at thinking they would find me missing and come back to search for me. While there I felt drowsy and fell asleep. Saf-

wan Ibn Mu'attal Al-Sulami Al-Dhakwani was journeying behind the army and came to the place where I was in the morning. When he saw someone asleep he came over to me, and he used to see me before we were veiled. I got up when I heard him say 'We are to God and to Him is our return'. He made his camel sit and he dismounted and put his leg on the camel's front legs, then I rose and sat upon it. Safwan set off walking leading the camel by its reins until we reached the army where they had stopped to rest at noon. Then false accusations were cast against me, and the leader of those who levied the lies was Abd Allah Ibn Ubai Ibn Salul. After that we returned to Madinah and I was ill for one month while the people repeated the false accusations made by the lying accusers. While I was ill I felt that the Prophet (Prayers & peace be upon him) was not behaving in his usual kind way towards me as he used to do whenever I was unwell. But he used to come with a salutation and say: 'How is that girl?' I was not aware of what was happening until I felt better and went out with Umm Mistah to the Manasi where we used to answer the call of nature, and we only used to go to answer the call of nature at night before we had lavatories close to our houses. In this way our custom was the same as that of the Arabs in rural areas. So I and Umm Mistah bint Ruhm set off walking, Umm Mistah tripped upon her long dress and said: 'May Mistah be ruined.' I said: 'That is a bad thing to say, why do you abuse a man who participated in the Battle of Badr?' She said: 'O Hanata, did you not hear what they are saying?' Then she told me about the slander of the lying accusers. My malady worsened and when I returned home, the Messenger of God came to me and after salutation he said:

'How is that girl?' I asked him to let me go to my parents, I wanted them to verify the news to me. The Messenger of God permitted me to go and I went to my parents and asked my mother: 'What are the people saying?' She said: 'O daughter! Do not fret over this matter, by God, whenever a captivating woman is loved by her husband and he has other wives, the women invent such slander about her.' I said: 'Glory be to God! Do the people really talk about that?' That night I wept continuously and did not sleep until the morning. The Messenger of God called Ali Ibn Abu Talib and Usama Ibn Zaid in the morning when he saw a pause in Divine Inspiration, and he consulted with them about divorcing his wife. Usama Ibn Zaid said what he knew of the good reputation of his wives and said: 'O Messenger of God! Keep your wife, for by God, we know only good about her.' Ali Ibn Abu Talib said: 'O Messenger of God! God has not imposed restrictions upon you, and there are many women besides her, yet you may ask the servant woman who can tell you the truth.' At that the Messenger of God called Buhaira and said: 'O Buhaira! Did you ever witness anything which gave rise to your suspicion about her?' Buhaira said: 'No, by God, Who sent you with the Truth, I have never seen any fault in her except that she is still a young girl who sometimes sleeps and lets the goats eat the dough.' At that the Messenger of God climbed up the pulpit and asked for someone to support him in punishing Abd Allah Ibn Ubai Ibn Salul. The Messenger of God said: 'Who will support me in punishing the one who has injured me by slandering the reputation of my family?' By God, I know nothing but good from my family, and they have accused someone of whom I have known nothing but

good, and he never entered my house except in my presence.' Sa'id Ibn Mu'adh rose up and said: 'O Messenger of God! By God, I will unburden you of him. If he is from the tribe of Aus, then we will cut his head off, and if he is from our brothers the Khazraj, then command us and we will fulfil your command. At that Sa'd Ibn Ubada, the leader of the Khazraj, who before this incident had been a godfearing man, rose up zealously and said: 'By God, you have lied, you cannot kill him and you will never be able to kill him.' At that Usaid Ibn Al-Hadir rose up and said: 'By God! You are the liar, by God, we will kill him, and you are a hypocrite who defends the hypocrites.' At this the two tribes of Aus and Khazraj were riled and almost fought each other while the Messenger of God stood on the pulpit. He descended and calmed them down until they became silent and he remained quiet. That day I wept so much that I could not sleep from my tears. My parents were with me in the morning and I had been weeping for two nights and one day, until I felt that my liver would burst from weeping. While they were sitting with me as I wept, an Ansari woman asked my permission to come in, and I let her enter. She sat down and began to weep with me. As we were in this state, the Messenger of God came and sat down and he had not sat with me since the day they made up the slander. For a month no Revelation had come to him about my case, he recited: 'There is no god but God and Mohammed is the Messenger of God', and then he said: 'O Aisha! I have been told something about you, if you are innocent, then God will soon reveal your innocence, and if you have committed a sin, then repent to God and ask Him to forgive you, as when someone confesses his sins and asks God

for forgiveness, God accepts his repentance.' When the Messenger of God finished speaking my tears dried, not one tear fell. I asked my father to reply to the Messenger of God for me, my father said: 'By God, I do not know what to say to the Messenger of God.' I said to my mother: 'Speak to the Messenger of God for me.' She said: 'By God, I do not know what to say to the Messenger of God.' I was a young girl and did not know very much of the Qur'an. I said: 'By God, I know that you have heard what people have said and that has been placed in you mind and taken as true. Now if I say that I am innocent and God knows that I am innocent, you will not believe me, and if I confess to you falsely that I am guilty and God knows that I am innocent, you would believe me. By God, I do not see my plight except in comparison to the plight of Joseph's father, who said: 'Patience is best for me against that which you assert and no help can be sought except the help of God.' Then I turned to the other side of my bed hoping that God would reveal my innocence. By God I never thought that God would reveal His Inspiration concerning me, as I saw myself too insignificant to be spoken of in the Qur'an. But I did hope that the Messenger of God might have a dream in which God would prove my innocence. By God, the Messenger of God had not risen and no one left the house before Divine Inspiration came to the Messenger of God. Thus was he overtaken by the same condition he always underwent upon receiving Divine Inspiration. He was perspiring so much that the beads of sweat dropped as if they were pearls, although it was a winter's day. When the Messenger of God emerged from this condition, he smiled and the first words he spoke were: 'Aisha,

thank God, for God has declared your innocence.' My mother told me to go to the Messenger of God, I said: 'By God, I will not go to him and I will thank none but God.' Then God revealed: 'Those who invented the slander are a band from among you...' (Surah 24 verse 11) When God gave the declaration of my innocence, Abu Bakr, who used to provide for Mistah Ibn Uthatha as he was related to him, said: 'By God, I will never provide for Mistah again because of what he said about Aisha.' But God revealed later: "And let not those among you who are endowed with bounty and plenty, swear by oath against giving near of kin and the poor and those who have emigrated in the cause of God, but let them pardon and forgive. Do you not love that God should forgive you? And God is All-Forgiving, Most Merciful." Thereafter, Abu Bakr said: 'Yes, by God! I love that God would forgive me.' After afterwards he continued to help Mistah as he had done before. The Messenger of God asked Zainab bint Jahsh about me saying: 'What do you know and what did you see?' She said: 'O Messenger of God! I do not claim to have heard or seen what I have not heard or seen. By God, I know nothing but good of Aisha.' Aisha said: 'Zainab was vying with me but God protected her because she was godfearing'."

١١٢٧- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، مِرَاراً، ثُمَّ قَالَ: مَنْ كَانَ مِنْكُمْ مَادِحاً أَخَاهُ لا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً، وَاللَّهُ حَسِيبُهُ، وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ.

1127. It was related that Abu Bakra said: "One man praised another in the presence of the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Woe to you, you have struck off your companion's neck, you have struck off your companion's neck,' he repeated this several times and then said: 'If any of you wishes to praise his brother he should say: 'I believe he is such a person, and God only knows the truth, and I do not vouch for anyone's conduct before God, but I believe him to be such a person,' if he is sure he knows what he says about him'."

١١٢٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

1128. It was related that Ibn Umar said: "The Messenger of God summoned me to present myself before him on the night preceding the Battle of Uhud, I was fourteen years old at that time and he did not permit me to participate in the battle, but he summoned me before him on the night preceding the Battle of the Trench when I had reached fifteen years of age and he permitted me to participate in that battle."

١١٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَى قَوْمٍ الْيَمِينَ، فَأَسْرَعُوا فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ، أَيُّهُمْ يَحْلِفُ.

1129. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) asked some people to swear an oath and they hastened to do it. The Prophet (Prayers & peace be upon him) ordered that lots be drawn between them to see who would take the oath first."

١١٣٠ - عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ النَّبِىَّ ﷺ قَالَ: مَنْ كَانَ حَالِفـاً فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ.

1130. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever has cause to take an oath should swear by God or he should keep silent."

٥٨ - كتاب المصالحات بين الناس

١١٣١- عَنْ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ الْكَذَّابُ الَّذِى يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِى خَيْراً أَوْ يَقُولُ خَيْراً.

58. The Book of Reconciliation

Chapter One:

Regarding what has been mentioned about reconciliation between people

1131. It was related that Umm Kulthum bint Uqba said that she heard the Messenger of God say: "The one who makes peace between people by inventing good or by saying good things is not a liar."

١١٣٢- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ قُبَاءٍ اقْتَتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: اذْهَبُوا بِنَا نُصْلِحُ بَيْنَهُمْ.

1132. It was related that Sahl Ibn Sa'd said: "The people of Quba' fought each other until they cast stones at each other. When the Messenger of God was told of it he said: 'Let us go to reconcile them to each other'."

١١٣٣- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ فِى ذِى الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاثَةَ أَيَّامٍ، فَلَمَّا

كَتَبُوا الْكِتَابَ، كَتَبُوا: هذَا مَا قَاضَى عَلَيْه مُحَمَّدٌ رَسُولُ اللَّه ﷺ فَقَالُوا: لاَ نُقِرُّ بِهَا فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّه مَا مَنَعْنَاكَ، وَلكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّه، فَقَالَ: أَنَا رَسُولُ اللَّه ﷺ وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّه، ثُمَّ قَالَ لِعَلِيٍّ: امْحُ رَسُولَ اللَّه، فَقَالَ: لاَ وَاللَّه لاَ أَمْحُوكَ أَبَداً، فَأَخَذَ رَسُولُ اللَّه ﷺ الْكِتَابَ، فَكَتَبَ هذَا مَا قَاضَى عَلَيْه مُحَمَّدُ بْنُ عَبْدِ اللَّه لاَ يُدْخِلُ مَكَّةَ سِلاَحاً إِلاَّ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وَأَنْ لاَ يَمْنَعَ أَحَداً مِنْ أَصْحَابِه أَرَادَ أَنْ يُقِيمَ بِهَا، فَلَمَّا دَخَلَهَا وَمَضَى الأَجَلُ أَتَوْا عَلِيّاً، فَقَالُوا: قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا، فَقَدْ مَضَى الأَجَلُ، فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُمُ ابْنَةُ حَمْزَةَ: يَا عَمِّ، يَا عَمِّ، فَتَنَاوَلَهَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: دُونَكِ ابْنَةَ عَمِّكِ احْمِلِيهَا، قَالَ: فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا وَهِيَ ابْنَةُ عَمِّي، وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، وَقَالَ زَيْدٌ: ابْنَةُ أَخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: الْخَالَةُ بِمَنْزِلَةِ الأُمِّ، وَقَالَ لِعَلِيٍّ: أَنْتَ مِنِّي وَأَنَا مِنْكَ، وَقَالَ لِجَعْفَرٍ: أَشْبَهْتَ خَلْقِي وَخُلُقِي، وَقَالَ لِزَيْدٍ: أَنْتَ أَخُونَا وَمَوْلاَنَا.

1133. It was related that Al-Bara' Ibn Azib said" When the Prophet (Prayers & peace be upon him) intended to perform Umra in the month of Dhul-Qada, the people of Makkah did not permit him to enter Makkah until he had settled the matter with them by pledging to stay there for only three days. When the treaty was written down it was specified in it: 'These are the conditions upon which Mohammed the Messenger of God has agreed.' They said: 'We do not agree to that, for if we believed that you are the Messenger of God we would not prevent you, but you are Mohammed Ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'I am the Messenger of God and I am also Mohammed Ibn Abd Allah.' Then he said to Ali: 'Erase the words 'Messenger of God,' but

Ali said: 'No, by God, I will never erase your name.' So the Messenger of God took the document and then Ali wrote: 'This is what Mohammed Ibn Abd Allah has agreed upon. No weapons will be brought into Makkah except in their boxes, and none of the people of Makkah will be permitted to go with him even if they wish to follow him, and he will not prevent any of his companions from staying in Makkah if they wish to stay.' When the Prophet (Prayers & peace be upon him) entered Makkah and the time had elapsed, the Makkans went to Ali saying: 'Tell your friend to leave since the period has elapsed.' So the Prophet (Prayers & peace be upon him) left Makkah. The daughter of Hamza ran after them calling: 'O Uncle! O Uncle!' Ali took her hand and said to Fatimah, peace be upon her: 'Take your cousin and carry her.' Ali, Zaid and Ja'far argued about her, so Ali said: 'I am more entitled to her because she is my cousin.' But Ja'far said: 'She is my cousin and her aunt is my wife.' Zaid said: 'She is the daughter of my brother.' But the Prophet (Prayers & peace be upon him) ruled that she should be with her aunt as the aunt is like the mother. Then he said to Ali: 'You are of me and I am of you.' And said to Ja'far: 'You are similar to me in nature and looks.' And he said to Zaid: 'You are our brother in Islam and our companion'."

١١٣٤- عَنْ أَبِى بَكْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالحَسَنُ ابْنُ عَلَىٍّ رَضِىَ اللَّهُ عَنْهُمَا إلَى جَنْبِهِ، وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى، وَيَقُولُ: إنَّ ابْنِى هذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ.

1134. It was related that Abi Bakra said: "I saw the Messenger of God upon the pulpit with Al Hasan Ibn Ali beside him. The

Prophet (Prayers & peace be upon him) was glancing at the people and then at Al Hasan saying: 'This my son is a master and God may make him a cause of reconciliation between two large parties of Muslims'."

١١٣٥- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ، وَيَسْتَرْفِقُهُ فِي شَيْءٍ وَهُوَ يَقُولُ: وَاللَّهِ لاَ أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: أَيْنَ الْمُتَأَلِّي على اللَّهِ لاَ يَفْعَلُ الْمَعْرُوفَ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ ﷺ، وَلَهُ أَيُّ ذلكَ أَحَبَّ.

1135. It was related that Aisha said: "The Messenger of God heard noisy voices of people quarreling together at the door. One of them was asking the other to reduce his debt and pleading with him for clemency, but the other was saying: 'By God I will not.' The Messenger of God went out to them and said: 'Who is swearing by God that he will not be clement?' The man said: 'It is I, O Messenger of God! I will give my adversary whatever he seeks'."

٥٩ - كتاب الشروط

١١٣٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ.

59. The Book of Conditions

1136. It was related that Uqba Ibn Amir said that the Messenger of God said: "The most deserving of all conditions to be fulfilled are those on which you have married."

١١٣٧- عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُمَا قَالاَ إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ اللَّهِ، فَقَالَ الخَصْمُ الآخَرُ - وَهُوَ أَفْقَهُ مِنْهُ -: نَعَمْ، فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هَذَا، فَزَنَى بِامْرَأَتِهِ وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي مِائَةُ جَلْدَةٍ وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هَذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا. قَالَ: فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرُجِمَتْ.

1137. It was related that Abu Huraira and Zaid Ibn Khalid Al Juhaini said: "A Bedouin came to the Messenger of God and said: 'O Messenger of God! I implore you to judge for me by

the Book of God.' So his adversary, who was more learned than he, said: 'Yes, judge between us according to the Book of God and permit me to explain.' The Messenger of God said: 'Speak.' He said: 'My son was hired by this man to work and he committed adultery with his wife. I was told that my son must be stoned to death, so I redeemed his life by a hundred sheep and a slave girl. Then I asked the learned people about it and they told me that all that is due on my son is one hundred lashes and to be exiled for one year, and the wife of this man must be stoned to death.' The Messenger of God said: 'By The One in Whose Hand is my soul, I will judge between you according to the Book of God. The slave and the sheep are to return to you, and your son is to be whipped one hundred lashes and one year exile. You, Unais, go and ask the wife of this man and if she admits then stone her to death.' He said he went and asked her and she admitted, so the Messenger of God ordered her to be stoned to death and so she was stoned to death."

١١٣٨- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا فَدَّعَ أَهْلُ خَيْبَرَ عَبْدَ اللَّهِ بْنِ عُمَرَ قَامَ عُمَرُ خَطِيباً فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ، وَقَالَ: نُقِرُّكُمْ مَا أَقَرَّكُمُ اللَّهُ، وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلَى مَالِهِ هُنَاكَ، فَعُدِيَ عَلَيْهِ مِنَ اللَّيْلِ فَفُدِعَتْ يَدَاهُ وَرِجْلاَهُ، وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُوُّنَا وَتُهْمَتُنَا، وَقَدْ رَأَيْتُ إِجْلاَءَهُمْ، فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذَلِكَ، أَتَاهُ أَحَدُ بَنِي أَبِي الْحُقَيْقِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَتُخْرِجُنَا وَقَدْ أَقَرَّنَا مُحَمَّدٌ، وَعَامَلَنَا عَلَى الأَمْوَالِ وَشَرَطَ ذَلِكَ لَنَا، فَقَالَ عُمَرُ: أَظَنَنْتَ أَنِّي نَسِيتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْ خَيْبَرَ، تَعْدُو بِكَ قَلُوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ، فَقَالَ: كَانَتْ هَذِهِ هُزَيْلَةً مِنْ أَبِي الْقَاسِمِ، فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، فَأَجْلاَهُمْ

عُمَرُ وَأَعْطَاهُمْ قِيــمَةَ مَا كَانَ لَهُمْ مِنَ الثَّمَرِ مَالاً وَإِبلاً وَعُرُوضــاً مِنْ أَقْتَابٍ وَحِبَالٍ وَغَيْرِ ذَلِكَ.

1138. It was related that Ibn Umar said: "When the people of Khaibar dislocated the hands and feet of Abd Allah Ibn Umar, Umar rose up and gave a speech saying: 'Indeed, the Messenger of God concluded a treaty with the Jews in respect of their property and said to them: 'We permit you to remain for as long as God permits you.' Now when Abd Allah Ibn Umar went to his land he was attacked at night and his hands and feet were dislocated, and we have no enemies there but the Jews, they are our enemies and the sole people who we suspect. I have resolved to exile them.' When Umar intended to implement his decision one of Al Haqiq's sons came and spoke to Umar saying: 'O leader of the Believers, will you exile us when Mohammed permitted us to remain in our lands and concluded a treaty with us in respect of our property, and agreed upon the conditions of our remaining upon our land?' Umar said: 'Do you think I have forgotten what the Messenger of God has said? "How will it be for you when you are expelled from Khaybar and your camel will carry you night after night?" He said: 'That was meant as a joke when Abu Al Qasim said it.' Umar said: 'O enemy of God! You lie." Umar then expelled them and paid them the price of their property in fruit, money, camel saddles and rope and other such things."

١١٣٩- عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قَالاَ: خَرَجَ رَسُولُ الــلَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ قَالَ النَّبِيُّ ﷺ: إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ

طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ، حَتَّى إِذَا هُمْ بِقَتَرَةِ الْجَيْشِ، فَانْطَلَقَ يَرْكُضُ نَذِيراً لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ فَأَلَحَّتْ فَقَالُوا: خَلأَتِ الْقَصْوَاءُ، خَلأَتِ الْقَصْوَاءُ، فَقَالَ النَّبِيُّ ﷺ: مَا خَلأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ أَعْطَيْتُهُمْ إِيَّاهَا، ثُمَّ زَجَرَهَا فَوَثَبَتْ قَالَ: فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَةِ، عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ، يَتَبَرَّضُهُ النَّاسُ تَبَرُّضاً، فَلَمْ يُلْبِثْهُ النَّاسُ حَتَّى نَزَحُوهُ وَشُكِيَ إِلَى رَسُولِ اللَّهِ ﷺ الْعَطَشُ، فَانْتَزَعَ سَهْماً مِنْ كِنَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ مَا زَالَ يَجِيشُ لَهُمْ بِالرِّيِّ، حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ، فِي نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةَ، وَكَانُوا عَيْبَةَ نُصْحِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ تِهَامَةَ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَةِ، وَمَعَهُمُ الْعُوذُ الْمَطَافِيلُ، وَهُمْ مُقَاتِلُوكَ وَصَادُّوكَ عَنِ الْبَيْتِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ وَإِنَّ قُرَيْشاً قَدْ نَهِكَتْهُمُ الْحَرْبُ وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً، وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ، فَإِنْ شَاؤُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا وَإِلاَّ فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ، فَقَالَ بُدَيْلٌ: سَأُبَلِّغُهُمْ مَا تَقُولُ، قَالَ: فَانْطَلَقَ حَتَّى أَتَى قُرَيْشاً، قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ وَسَمِعْنَاهُ يَقُولُ قَوْلاً، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، فَقَالَ سُفَهَاؤُهُمْ: لاَ حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَيْءٍ، وَقَالَ ذَوُو الرَّأْيِ مِنْهُمْ: هَاتِ مَا سَمِعْتَهُ يَقُولُ، قَالَ: سَمِعْتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ ﷺ فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ: أَيْ قَوْمِ أَلَسْتُمْ بِالْوَالِدِ؟ قَالُوا: بَلَى، قَالَ: أَوَ لَسْتُ بِالْوَلَدِ؟ قَالُوا: بَلَى، قَالَ: فَهَلْ تَتَّهِمُونِي؟ قَالُوا: لاَ، قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي اسْتَنْفَرْتُ أَهْلَ عُكَاظٍ، فَلَمَّا بَلَّحُوا عَلَيَّ جِئْتُكُمْ بِأَهْلِي وَوَلَدِي وَمَنْ أَطَاعَنِي؟ قَالُوا: بَلَى، قَالَ: فَإِنَّ هَذَا قَدْ عَرَضَ عَلَيْكُمْ خِطَّةَ رُشْدٍ

اقبَلُوهَا، ودَعُونى آتيــه، قَالُوا: ائته فأتاهُ فَجعَل يكــلِّمُ النَّبىَّ، فَقَالَ النَّبىُّ ﷺ نحواً من قَوْلِه لِبُدَيْلٍ، فَقَالَ عُرْوَةُ عِنْدَ ذلكَ: أَىْ مُحمَّدُ أرَأيتَ إن استَأْصَلْتَ أمْرَ قوْمِكَ، هَلْ سَمِعْتَ بِأحَدٍ مِنَ الْعَرَبِ اجْتَاحَ أَهْلَهُ قَبْلَكَ، وَإنْ تكُنِ الأخْرَى فإنّى وَاللَّهِ لأَرَى وُجُوهاً، وَإنِّى لأرَى أَشْوَاباً مِنَ النَّاسِ خليــقــاً أنْ يَفِرُّوا ويَدَعُوكَ. فقَالَ لَهُ أَبُو بَكْرٍ رَضِىَ اللَّهُ عَنْهُ: امْصَصْ بَظْرَ اللاتِ، أَنَحْنُ نَفِرُّ عَنْهُ ونَدَعُهُ، فقَالَ: مَنْ ذَا؟ قَالَ: أَبُو بَكْرٍ، قَالَ: أمَا وَالَّذى نَفْسِى بِيَدِهِ لَوْلاَ يَدٌ كَانَتْ لَكَ عِنْدِى لَمْ أجْزِكَ بِهَا لأَجَبْتُكَ، قَالَ: وَجَعَلَ يُكَلِّمُ النَّبىَّ ﷺ، فكُلَّمَا تكلَّمَ أَخَذَ بِلِحْيَتِهِ وَالْمُغيــرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبىِّ ﷺ ومَعَهُ الــسَّيْفُ وعَلَيْهِ الْمِغْفَرُ، فَكُلَّمَا أَهْوَى عُرْوَةُ بِيَدِهِ إلَى لِحْيَةِ الــنَّبىِّ ﷺ ضَرَبَ يَدَهُ بِنَعْلِ الــسَّيْفِ، وقَالَ لَهُ: أَخِّرْ يدَكَ عَنْ لِحْيَةِ رَسُولِ الــلَّهِ ﷺ فَرَفَعَ عُرْوَةُ رَأْسَهُ، فَقَالَ: مَنْ هذَا؟ قَالُوا: الْمُغِيرَةُ بْنُ شُعْبَةَ، فقَالَ: أَىْ غُدَرُ! أَلَسْتُ أَسْعَى فى غَدْرَتِكَ؟ وكَانَ الْمُغيرَةُ صَحِبَ قَوْمــاً فِى الجَاهِلِيــةِ فقَتَلَهُمْ، وَأَخَذَ أَمْوالَهُمْ، ثُمَّ جَاءَ فَأَسْلَمَ فقَالَ النَّبىِّ ﷺ: أَمَّا الإسْلاَمَ فَأقبلُ، وأمَّا الْمَالَ فَلَسْتُ مِنْهُ فِى شَىْءٍ، ثُمَّ إنَّ عُرْوَةَ جعَلَ يَرْمُقُ أَصْحَابَ الــنَّبىِّ ﷺ بِعَيْنَيْهِ قَالَ: فَوَالــلَّهِ مَا تَنَخَّمَ رَسُولُ الــلَّهِ ﷺ نُخَامَةً إلاَّ وَقَعَتْ فِى كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إلَيْهِ النَّظَرَ تَعْظِيمــاً لَهُ، فَرَجَعَ عُرْوَةُ إلَى أَصْحَابِهِ فَقَالَ: أَىْ قَوْمِ، والــلَّهِ لَقَدْ وفَدْتُ عَلَى الْمُلُوكِ وَوَفَدْتُ عَلَى قَيصَرَ وَكِسْرَى وَالــنَّجَاشِىِّ، وَالــلَّهِ إنْ رَأَيْتُ مَلِكــاً قَط يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ مُحَمَّداً، وَالــلَّهِ إنْ يَتَنَخَّمُ نُخَامَةً إلاَّ وَقَعَتْ فِى كَفِّ رَجُلٍ مِنْهُم فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّون إلَيْهِ النَّظَرَ تَعْظِيــمــاً لَهُ، وَإنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا، فقَالَ رَجُلٌ مِنْ بَنِى كِنَانَةَ: دَعُونى آتيــه، فقَالُوا: ائْتِه، فَلَمَّا أَشْرَفَ عَلَى النَّبىِّ ﷺ وأَصْحَابِهِ قَالَ رَسُولُ الــلَّهِ ﷺ: هــذَا فُلاَنٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوها لَهُ

فَبُعِثَتْ لَهُ، واستَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رأَى ذلكَ قَالَ: سُبْحَانَ اللَّهِ مَا يَنْبَغِي لِهَؤُلاَءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجعَ إلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُدْنَ قَدْ قُلِّدَتْ وأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مِكْرَزُ بْنُ حَفْصٍ فَقَالَ: دَعُونِي آتِيهِ فَقَالُوا: ائْتِهِ، فَلَمَّا أَشْرَفَ عَلَيْهِم قَالَ النَّبِيُّ ﷺ: هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو، قَالَ النَّبِيُّ ﷺ: قَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ، فَقَالَ: هَاتِ اكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَاباً، فَدَعَا النَّبِيُّ ﷺ الكَاتِبَ، فَقَالَ النَّبِيُّ ﷺ: اكْتُبْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ، فَقَالَ سُهَيْلٌ: أَمَّا الرَّحْمنُ فَوَاللَّهِ مَا أَدْرِي مَا هِيَ، ولَكِنِ اكْتُبْ بِاسْمِكَ اللَّهُمَّ كَمَا كُنْتَ تَكْتُبُ، فَقَالَ الْمُسْلِمُونَ: واللَّهِ لاَ نَكْتُبُهَا إِلاَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ النَّبِيُّ ﷺ: اكْتُبْ بِاسْمِكَ اللَّهُمَّ، ثُمَّ قَالَ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَقَالَ سُهَيْلٌ: واللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلاَ قَاتَلْنَاكَ، ولَكِنِ اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: واللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: عَلَى أَنْ تُخَلُّوا بَيْنَنَا وبَيْنَ الْبَيْتِ فَنَطُوفُ بِهِ، فَقَالَ سُهَيْلٌ: وَلِي أَنَّهُ لاَ يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَيْنَا، قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللَّهِ كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِماً؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلِ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قُيُودِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ، حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ، فَقَالَ سُهَيْلٌ: هَذَا يَا مُحَمَّدُ أَوَّلُ مَا أُقَاضِيكَ عَلَيْهِ، أَنْ تَرُدَّهُ إِلَيَّ فَقَالَ النَّبِيُّ ﷺ: فَأَجِزْهُ لِي، قَالَ: مَا أَنَا بِمُجِيزِهِ لَكَ، قَالَ: بَلَى فَافْعَلْ، قَالَ: مَا أَنَا بِفَاعِلٍ، قَالَ مِكْرَزٌ: بَلْ قَدْ أَجَزْنَاهُ لَكَ، قَالَ أَبُو جَنْدَلٍ: أَيْ مَعْشَرَ الْمُسْلِمِينَ أُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِماً، أَلاَ تَرَوْنَ مَا قَدْ لَقِيتُ، وكَانَ قَدْ عُذِّبَ عَذَاباً شَدِيداً فِي اللَّهِ، فَقَالَ عُمَرُ بْنُ الخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقاً؟ قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ، وعَدُوُّنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا إِذاً، قَالَ: إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَعْصِيهِ

وَهْوَ نَاصِرِى، قُلْتُ: أَوَ لَيْسَ كُنْتَ تَحَدِّثُنَا أَنَّا سَنَأْتِى الْبَيْتَ فَنَطُوفُ بِهِ، قَالَ: بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟ قُلْتُ: لاَ، قَالَ: فَإِنَكَ آتِيهِ، وَمُطَوِّفٌ بِهِ، قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ، فَقُلْتُ: يَا أَبَا بَكْرٍ أَلَيسَ هذا نَبِىَّ اللَّه حَقًّا؟ قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ نُعْطِى الدَّنِيَّةَ فِى دِينِنَا إذاً، قَالَ: أَيُّهَا الرَّجُلُ إِنَّهُ رَسُولُ اللَّهِ وَلَيْسَ يَعْصِى رَبَّهُ، وَهْوَ نَاصِرُهُ فَاسْتَمْسِكْ بِغَرْزِهِ، فَوَاللَّه إنَّهُ عَلَى الْحَقِ، قُلْتُ: أَلَيْسَ كَانَ يحَدِّثُنَا أَنَا سَنَأْتِي الْبَيْتَ وَنَطُوفُ بِهِ؟ قَالَ: بَلَى، أَفَأَخْبَرَكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟ قُلْتُ: لاَ، قَالَ: فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ، قَالَ عُمَرُ: فَعَمِلْتُ لِذلكَ أَعْمَالاً، قَالَ: فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ، قَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا، قَالَ: فَوَاللَّه مَا قَامَ مِنْهُم رَجُلٌ حَتَّى قَالَ ذلِكَ ثَلاَثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ فَذَكَرَ لَهَا مَا لَقِىَ مِنَ النَّاسِ، فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِىَّ اللَّهِ أَتُحِبُّ ذلِكَ؛ اخْرُجْ ثُمَّ لاَ تُكَلِّمْ أَحَداً مِنْهُمْ كَلِمَةً، حَتَّى تَنْحَرَ بُدْنَكَ، وَتَدْعُوَ حَالِقَكَ فَيَحْلِقَكَ، فَخَرَجَ فَلَمْ يُكَلِّمْ أَحَداً مِنْهُمْ حَتَّى فَعَلَ ذَلِكَ نَحَرَ بُدْنَهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ، فَلَمَّا رَأَوْا ذلِكَ قَامُوا فَنَحَرُوا وَجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضاً حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضاً غَمًّا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ، فَأَنْزَلَ اللَّهُ تَعَالَى: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾** حَتَّى بَلَغَ: **﴿بِعِصَمِ الْكَوَافِرِ﴾** فَطَلَّقَ عُمَرُ يَوْمَئِذٍ امْرَأَتَيْنِ، كَانَتَا لَهُ فِى الشِّرْكِ فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةُ بْنُ أَبِى سُفْيَانَ وَالأُخْرَى صَفْوَانُ بْنُ أُمَيَّةَ ثُمَّ رَجَعَ النَّبِىُّ ﷺ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ وَهْوَ مُسْلِمٌ، فَأَرْسَلُوا فِى طَلَبِهِ رَجُلَيْنِ فَقَالُوا: الْعَهْدَ الَّذِى جَعَلْتَ لَنَا فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا بِهِ حَتَّى بَلَغَا ذَا الْحُلَيْفَةِ، فَنَزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ لأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ إِنِّى لأَرَى سَيْفَكَ هذَا يَا فُلاَنُ جَيِّداً فَاسْتَلَّهُ الآخَرُ فَقَالَ: أَجَلْ وَاللَّهِ إِنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ ثُمَّ جَرَّبْتُ، فَقَالَ أَبُو بَصِيرٍ: أَرِنِى أَنْظُرْ إِلَيْهِ فَأَمْكَنَهُ مِنْهُ، فَضَرَبَهُ بِهِ حَتَّى بَرَدَ، وَفَرَّ الآخَرُ حَتَّى أَتَى الْمَدِينَةَ فَدَخَلَ الْمَسْجِدَ يَعْدُو، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُ: لَقَدْ رَأَى هذَا ذُعْراً، فَلَمَّا

انْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَ أَبُو بَصِيرٍ فَقَالَ: يَا نَبِيَّ اللَّهِ قَدْ وَاللَّهِ أَوْفَى اللَّهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ، قَالَ النَّبِيُّ ﷺ: وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ، فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سِيفَ الْبَحْرِ. قَالَ: وَيَتَفَلَّتُ مِنْهُمْ أَبُو جَنْدَلِ بْنُ سُهَيْلٍ فَلَحِقَ بِأَبِي بَصِيرٍ، فَجَعَلَ لاَ يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلاَّ لَحِقَ بِأَبِي بَصِيرٍ، حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللَّهِ مَا يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّامِ إِلاَّ اعْتَرَضُوا لَهَا فَقَتَلُوهُمْ، وَأَخَذُوا أَمْوَالَهُمْ، فَأَرْسَلَتْ قُرَيْشٌ إِلَى النَّبِيِّ ﷺ تُنَاشِدُهُ بِاللَّهِ وَالرَّحِمِ لَمَّا أَرْسَلَ: فَمَنْ أَتَاهُ فَهُوَ آمِنٌ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿**وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ**﴾ حَتَّى بَلَغَ ﴿**الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ**﴾. وَكَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقِرُّوا أَنَّهُ نَبِيُّ اللهِ، وَلَمْ يُقِرُّوا بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَحَالُوا بَيْنَهُمْ وَبَيْنَ الْبَيْتِ.

1139. It was related that Al-Miswar Ibn Makhrama and Marwan whose narration's confirm each other said: "At the time of Hudaibiya the Messenger of God set off on a journey and when they had gone on some way he said: 'Khalid Ibn Al Walid is leading the cavalry of Quraish at the front of the army at a place called Al Ghamim, so take the way on the right.' By God, Khalid did not notice the Muslims when they neared until the dust thrown up by the Muslim army reached him, and then he retraced his steps quickly to inform Quraish. The Prophet (Prayers & peace be upon him) continued to advance until he reached the mountain pass through which one could reach them. The Prophet's (Prayers & peace be upon him) she-camel sat down and the people tried every way they could to make it get up but to no avail, so they said: 'Al-Qaswa has become stubborn!' The Prophet (Prayers

& peace be upon him) said: 'Al-Qaswa has not become stubborn, for she is not stubborn by nature. She was halted by He Who halted the elephant.' Then he said: 'By the Name of the One in Whose Hands is my soul, if they ask me anything which shows respect for the Laws of God, I will grant it to them.' The Prophet (Prayers & peace be upon him) then scolded the she-camel and she rose up. The Prophet (Prayers & peace be upon him) changed his course until he dismounted at a well which held little water at the far end of Al Hudaibiya. The people used to ration the water from it and soon they had used all its water and complained to the Messenger of God of their thirst. The Prophet (Prayers & peace be upon him) took out an arrow from his case and ordered them to place the arrow in the well. By God, the water gushed out and continued flowing until all the people had quenched their thirsts and were satisfied. While they were still doing this, Budail Ibn Warqa'a al Khuza'i arrived with some people from his tribe of Khuza'i who were the advisors of the Messenger of God. They were from the people of Tihama and used not to keep any secrets from the Messenger of God. Budail said: 'I have left Ka'b Ibn Lu'ai and Amer Ibn Lu'ai at the spring of Al-Hudaibiya and they had their milking camels and women and children with them and they are preparing to fight you and to hinder you from the Ka'ba.' The Messenger of God said: 'We did not come to fight anyone, but we came to perform Umra. The war has ruined Quraish and harmed me severely. So if they wish I can conclude a treaty with them in which they should not interfere between me and the people, and if I conquer the unbelievers, then if they wish they may believe in what my people have believed or

they may ready themselves to fight, and if they reject, by God in Whose Hands is my life, I will fight them in the cause of God until I die or God fulfils His Command. Then Budail said: 'I will tell them what you say.' So he went to Quraish and said: 'I have come to you from that man who we heard making you an offer, if you we will tell you of it.' Their fools said: 'We do not need you to tell us anything from him.' But their wise people said: 'Tell us what you heard him say.' Budail said: 'I heard him say such and such a thing.' He related what the Prophet (Prayers & peace be upon him) had told him. Urwa Ibn Mas'ud rose up and said: 'O people! Are you not our sons?' They said: 'Yes.' He said: 'Am I not your father?' They said: 'Yes.' He said: 'Do you mistrust me?' They said: 'No.' He said: 'Do you not know that I asked the people of Ukaz to help you and when they refused I brought me relatives and children and those who follow me?' They said: 'Yes.' He said: 'This man has made you a fair offer and you would be better off to accept it and permit me to meet with him.' They said: 'You may meet with him.' So he went to the Prophet (Prayers & peace be upon him) and began to talk with him. The Prophet (Prayers & peace be upon him) told him the same he had told Budail. Then Urwa said: 'O Mohammed! Do you not hesitate to destroy your relatives? Did anyone ever among the Arabs destroy his relatives before you? Alternatively, if the opposite should befall you, by God, I do not see with you any but people from diverse tribes who would abandon you and leave you in the lurch.' At that Abu Bakr censured him and said: 'Do you say we would abandon the Prophet (Prayers & peace be upon him) and leave him in the lurch?' Urwa said: 'Who is that man?' They said: 'He is

Abu Bakr.' Urwa said to Abu Bakr: 'By Him in Whose Hands is my life, had it not been for the favour you did for me which I have not returned, I would reply to you.' Urwa continued speaking to the Prophet's (Prayers & peace be upon him) and pulling the Prophet's (Prayers & peace be upon him) beard as he spoke while Al-Mughira Ibn Shu'ba stood beside the Prophet's (Prayers & peace be upon him) head wearing a helmet and clasping a sword. Every time Urwa stretched out his hand towards the Prophet's (Prayers & peace be upon him) beard, Al-Mughira would strike his hand with the butt of his sword and say: 'Remove your hand from the Prophet's (Prayers & peace be upon him) beard.' Urwa raised his head and asked: 'Who is he?' The people said: 'He is Al-Mughira Ibn Shu'ba.' Urwa said: 'O treason! Am I not trying to prevent the harm of your betrayal?' Al-Mughira had been with some people before he had become Muslim, he had killed them and taken their property and come to embrace Islam. The Prophet (Prayers & peace be upon him) had told him: 'As for your Islam, that I accept, but as for the property, I do not accept any of it.' Urwa began to look at the companions of the Prophet (Prayers & peace be upon him). By God, whenever the Messenger of God spat, the spittle would fall in the hand of one of them and he would rub it on his face and skin, if he commanded them they would heed his orders instantly, if he performed ablution they would vie to take what remained of the water, and when they spoke to him they would lower their voices and not gaze for a prolonged time in his face in respect. Urwa returned to his people and said: 'O people! By God! I have been to kings and to Caesar, to Kisra and Al Najashi, but I have never seen any respected by his courtiers as

Mohammed is respected by his companions. By God! If he spits, the spittle falls in the hand of one of them and he will rub it on his face and over his skin. If he orders them they will heed his command instantly, if he performs ablution they vie to take what remains of the water, and when they speak they lower their voices and do not gaze at his face for a prolonged time in respect.' Urwa added: 'Indeed he has made you a fair offer, so accept it.' A man from the tribe of Bani Kinana said: 'Let me go to him.' And they permitted him, and when he approached the Prophet (Prayers & peace be upon him) and his companions, the Messenger of God said: 'He is such and such a person from the tribe who respect the sacrificial camels, so bring the camel before him.' The camel was brought before him and the people received him while they were reciting Talbiya. When he witnessed that, he said: "Glory be to God! It is unfair to hinder these people from visiting the Ka'ba.' When he returned to his people he said: 'I saw the sacrificial camel with garlands and markings. I do not thing we should prevent them from visiting the Ka'ba.' A man named Mikraz Ibn Hafs rose up and asked for permission to see Mohammed and they permitted him as well. When he approached the Muslims the Prophet (Prayers & peace be upon him) said: 'This is Mikraz and he is a malicious man.' Mikraz started speaking with the Prophet (Prayers & peace be upon him) and as he spoke Suhail Ibn Amr arrived. When Suhail Ibn Amr came the Prophet (Prayers & peace be upon him) said: 'Now the matter is easy.' Suhail said to the Prophet (Prayers & peace be upon him): 'Please make a treaty with us.' So the Prophet (Prayers & peace be upon him) summoned the scribe and said to him: 'Write: In the Name of God,

the Merciful, the Compassionate.' Suhail said: 'As for 'Compassionate' I do not know what that means, so write: 'By Your Name O God,' as you used to do before.' The Muslims said: 'By God, we will not write anything except: 'In the Name of God, the Merciful, the Compassionate.' The Prophet (Prayers & peace be upon him) said: 'Write; 'By Your Name O God.' Then he dictated: 'This is the treaty of peace which Mohammed the Messenger of God has concluded.' Suhail said: 'By God, if we believed you were the Messenger of God we would not prevent you from visiting the Ka'ba nor would we fight you. So write: 'Mohammed Ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'By God! I am the Messenger of God even if you do not believe it, write: 'Mohammed Ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'On condition that you permit us to visit the Ka'ba to perform circumambulation around it.' Suhail said: 'By God, we will not permit you this year, so that the Arabs can say we have given in to you, but we will permit you next year.' So the Prophet (Prayers & peace be upon him) had that written down, then Suhail said: 'We also demand that you return to us any of our people even if they come to you and embrace your religion.' The Muslims said: 'Glory be to God! How can we return such a person to the unbelievers after he has become Muslim?' While this was happening Abu Jandal Ibn Suhail Ibn Amr staggered in from the valley of Makkah in fetters and fell down in the midst of the Muslims. Suhail said: 'O Mohammed! This is the first of our conditions for peace, return Abu Jandal to me.' The Prophet (Prayers & peace be upon him) said: 'The treaty has not yet been written.' Suhail said: 'I will never leave him for

you.' The Prophet (Prayers & peace be upon him) said: 'Leave him.' He said: 'No I will not.' Mikraz said: 'We permit you to keep him.' Abu Jandal said: 'O Muslims! Will you return me to the unbelievers after I have become Muslim?' Do you not see how I have suffered?' Abu Jandal had been severely tortured in God's Cause. Umar Ibn Al Khattab said: 'I went to the Prophet (Prayers & peace be upon him) and said: 'Are you not the Messenger of God?' The Prophet (Prayers & peace be upon him) said: 'Yes indeed.' I said: 'Is not our cause just and the cause of the enemy unjust?' He said: 'Yes.' I said: 'Then why should we humble ourselves in our Religion?' He said: 'I am the Messenger of God and I do not disobey Him, He will give me victory.' I said: 'But you told us we would circumambulate the Ka'ba?' He said: 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said: 'No.' He said: 'You will visit it and circumambulate it.' Umar said: 'I went to Abu Bakr and said: 'Is he really the Messenger of God?' He said: 'Yes.' I said: 'Is not our cause just and the cause of our enemy unjust?' He said: 'Yes.' I said: 'Then why should we humble ourselves in our Religion?' He said: 'Indeed he is the Messenger of God and he does not disobey his Lord, and He will give him victory. Abide by him, by God he is right.' I said: 'Did he not tell us that we would circumambulate the Ka'ba?' He said: 'Yes, but did he tell you it would be this year?' I said: 'No.' He said: 'You will circumambulate the Ka'ba.' When the treaty had been concluded, the Messenger of God told his companions: 'Arise and slaughter your sacrificial animals and shave your heads.' By God, none of them rose up and the Prophet (Prayers & peace be upon him) repeated the order three times. When none of them moved he

left them and went to Umm Salama and told her of the people's attitude towards him, Umm Salama said: 'O Prophet of God! Do you want your order to be obeyed? Go out and do not say anything to anyone until you have slaughtered your sacrifice and had your barber shave your head.' So the Prophet (Prayers & peace be upon him) went out and did not speak to anyone before he did that. When they saw that the companions of the Prophet (Prayers & peace be upon him) got up and slaughtered their sacrificial animals and shaved the heads of one another, and there was such a rush they were in peril of killing each other. Then some of the believing women came to the Prophet (Prayers & peace be upon him) and God Almighty revealed: "O you who believe! When believing women come to you as emigrants, examine their faith..." (Surah 60 verse 10) Umar then divorced two of his wives who were unbelievers. Later Mu'awiya Ibn Abu Sufyan married one of them, and Safwan Ibn Umaya married the other. When the Prophet (Prayers & peace be upon him) returned to Madinah, Abu Basir, from Quraish, who had newly embraced Islam, came to him. The unbelievers sent two men after him demanding his return saying: 'Adhere to the treaty you made with us.' So the Prophet (Prayers & peace be upon him) handed him back to them. They took him out until they reached Dhul-Hulaifa and there they dismounted to eat some dates they had brought with them. Abu Basir said to one of them: 'By God, I see you have a fine sword.' The other withdrew it from its scabbard and said: 'By God it is very fine and I have used it often.' Abu Basir said: 'Let me have a look at it.' When he handed it to him he struck him with it until he died, and his companions ran off until he reached Madinah.

He entered the Mosque and when the Messenger of God saw him he said: 'This man seems frightened.' When he reached the Prophet (Prayers & peace be upon him) he said: 'My companion has been killed and I was nearly killed as well.' Abu Basir came and said: 'O Messenger of God, by God, God has made you fulfil your commitments by returning me to them, but God has saved me from them.' The Prophet (Prayers & peace be upon him) said: 'Woe to his mother! How he can spark the flames of war, if only he had followers.' When Abu Basir heard that he knew that the Prophet (Prayers & peace be upon him) would return him again, so he set off until he reached the coast. Abu Jandal Ibn Suhail made good his release from them and joined Abu Basir. So whenever a man of Quraish embraced Islam he would follow Abu Basir until they formed a strong group. By God, whenever they knew that a caravan of Quraish was heading towards Al Sham, they would hold it up and kill them and take their goods. The people of Quraish sent a message to the Prophet (Prayers & peace be upon him) asking him for the sake of God and their relations to send for Abu Basir and his companions, pledging that whoever went over to the Prophet (Prayers & peace be upon him) from among them would be unharmed. So the Prophet (Prayers & peace be upon him) sent for them, and God revealed: 'And God is the One Who restrained their hands from you, and your hands from them in the valley of Makkah, after that He granted you victory over them. ... * While the unbelievers set in their hearts fierceness, the fierceness of paganism...' (Surah 48 verses 24-26) And their pride and fierceness was in that they did not admit that he was the Prophet (Prayers & peace be upon him) of God

and that they refused to write 'In the Name of God, the Merciful, the Compassionate', and that they hindered the Muslims from visiting the Ka'ba."

١١٤٠- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِداً، مَنْ أَحْصَاهَا دَخَلَ الجَنَّةَ.

1140. It was related that Abu Huraira said that the Messenger of God said: "God has ninety-nine names and whoever knows them will enter Paradise."

٦٠ - كتاب الوصايا

١١٤١- عَنْ عَبْدِ الله بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَىْءٌ يُوصِى فِيه يَبِيتُ لَيْلَتَيْنِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ.

60. The Book of Wills

1141. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "Any Muslim who has anything to bequeath should not let two nights pass without having his will written down."

١١٤٢- عَنْ عَمْرِو بْنِ الحَارِث خَتَنِ رَسُولِ الله ﷺ أَخِى جُوَيْرِيَّة بِنْتِ الْحَارِث قَالَ: مَاتَرَكَ رَسُولُ الله ﷺ عِنْدَ مَوْتِه دِرْهَماً وَلاَ دِينَاراً وَلاَ عَبْداً وَلاَ أَمَةً وَلاَ شَيْئاً إِلاَّ بَغْلَتَهُ الْبَيْضَاءَ، وَسِلاَحَهُ، وَأَرْضاً جَعَلَهَا صَدَقَةً.

1142. It was related that Amr Ibn Al Harith, the brother of the wife of the Messenger of God, Juwairiya bint Al Harith, said: "When the Messenger of God died he left no Dirham or Dinar, no slave or slave woman nor anything but his white mule, his armor and a piece of land which he had assigned to charity."

١١٤٣- عَنْ عَبْدِ الله بْنِ أَبِى أَوْفَى رَضِيَ الله عَنْهُمَا أَنَّهُ سُئِلَ: هَلْ كَانَ النَّبِىُّ ﷺ أَوْصَى؟ فَقَالَ: لاَ، فَقِيلَ لَهُ: كَيْفَ كَتَبَ عَلى النَّاسِ الْوَصِيَّةَ؟ أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصى بِكِتَابِ الله.

1143. It was related that Abd Allah Ibn Abu Aufa asked: "Did the Prophet (Prayers & peace be upon him) draw up a will?" He said: "No." I asked: "Why then is the making of a will enjoined upon the people?" He said: "The Prophet (Prayers & peace be upon him) bequeathed the Book of God."

١١٤٤- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِىِّ ﷺ: يَارَسُولَ اللهِ، أَىُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ، حَرِيصٌ، تَأْمُلُ الْغِنَى وَتَخْشَى الْفَقْرَ، وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا وَقَدْ كَانَ لِفُلاَنٍ.

1144. It was related that Abu Huraira said: "A man asked the Prophet (Prayers & peace be upon him): 'O Messenger of God! What is the best kind of charity?' He said: 'To give charity while you are healthy, eager, hoping to be rich and in fear of poverty, and do not slacken in giving charity until when the soul reaches the throat you say: 'I was going to give so and so how much and to so and so how much, and it was going to be for so and so'."

١١٤٥- وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللهِ ﷺ حِينَ أَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾. قَالَ: يَا مَعْشَرَ قُرَيْشٍ [أَوْ كَلِمَةً نَحْوَهَا] اشْتَرُوا أَنْفُسَكُمْ لاَ أُغْنِى عَنْكُمْ مِنَ اللهِ شَيْئاً، يَابَنِى عَبْدِ مَنَافٍ لاَ أُغْنِى عَنْكُمْ مِنَ اللهِ شَيْئاً، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ لاَ أُغْنِى عَنْكَ مِنَ اللهِ شَيْئاً، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ لاَ أُغْنِى عَنْكِ مِنَ اللهِ شَيْئاً، وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِى مَا شِئْتِ مِنْ مَالِى لاَ أُغْنِى عَنْكِ مِنَ اللهِ شَيْئاً.

1145. It was related that Abu Huraira said: "The Messenger of God stood up when God Almighty revealed: 'Warn your closest relatives,' and said: 'O people of Quraish! Save yourselves from the Fire, I can not avail you anything with God. O you Bani Abd Manaf! I can not avail you anything with God! O

you Abbas Ibn Abd Al Muttalib, I can not avail you anything with God! O you Safiyah, the aunt of the Messenger of God! I can not avail you anything with God. O you Fatimah bint Mohammed, ask me anything you please of my wealth, but I can not avail you anything with God!"

١١٤٦- عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: أَنَّ أَبَاهُ تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَكَانَ يُقَالُ لَهُ ثَمْغٌ- وَكَانَ نَخْلاً- فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ إِنِّى اسْتَفَدْتُ مَالاً وَهُوَ عِنْدِى نَفِيسٌ، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَقَالَ النَّبِىُّ ﷺ: تَصَدَّقْ بِأَصْلِهِ، لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَلَكِنْ يُنْفَقُ ثَمَرُهُ، فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقَتُهُ ذَلِكَ فِى سَبِيلِ اللهِ وَفِى الرِّقَابِ وَالْمَسَاكِينِ وَالضَّيْفِ وَابْنِ السَّبِيلِ وَلِذِى الْقُرْبَى، وَلاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ أَوْ يُؤْكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

1146. It was related that Ibn Umar said: "During the lifetime of the Messenger of God Umar gave some of his wealth in charity, it was a plantation of palm-trees called Thamgh. Umar said: 'O Messenger of God, I have some property which is dear to me and I wish to give it in charity.' Then the Prophet (Prayers & peace be upon him) said: 'Give it all in charity providing that the land and trees will neither be sold not gifted nor bequeathed, but its produce alone is to be spent in charity.' So Umar assigned it for charity and his charity was in the Cause of God, for the freeing of slaves, for the needy, the guests, the wayfarers and near of kin. And there is no blame on his trustee if he eats from it fairly or permits his friends to eat from it without payment."

١١٤٧- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ، قَالُوا: يَارَسُولَ اللهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِى حَرَّمَ اللهُ

إلاَّ بِالحَقِّ، وَأَكْلُ الـرِّبَا، وَأَكْلُ مَالِ الْيَتِيـمِ، وَالـتَّوَلِّي يَوْمَ الـزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الغَافِلاَتِ.

1147. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Avoid the most destructive seven." They said: "O Messenger of God! What are they?" He said: "Taking partners with God, sorcery, killing the soul which God has forbidden except with right, devouring usury, devouring the wealth of the orphans, deserting the battlefield and slandering married chaste women behind their backs."

١١٤٨- وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ تَقْسِمُ وَرَثَتِي دِينَاراً وَلاَ دِرْهَماً، مَاتَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ.

1148. It was related that Abu Huraira said that the Messenger of God said: "My inheritors will not inherit a Dinar of anything I leave after maintenance of my wives and the wages of my servants, for anything else will be given in charity."

١١٤٩- عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ حِينَ حُوصِرَ: أُنْشِدُكُمُ اللهَ وَلاَ أُنْشِدُ إلاَّ أَصْحَابَ النَّبِيِّ ﷺ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ حَفَرَ رُومَةَ فَلَهُ الجَنَّةُ فَحَفَرْتُهَا، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الجَنَّةُ، فَجَهَّزْتُهُمْ فَصَدَّقُوهُ بِمَا قَالَ.

1149. It was related that when Uthman was besieged he looked at them from above and said: "I ask you by God, and I do not ask except the companions of the Prophet (Prayers & peace be upon him), are you not well aware that the Messenger of God has said: 'Whoever digs the well of Ruma will be admitted to Paradise', and I have dug it, are you not well aware

that he said: 'Whoever supplies the army of Al Usra will be admitted to Paradise.' He said: 'They believed him'."

١١٥٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَاماً مِنْ فِضَّةٍ مُخَوَّصاً مِنْ ذَهَبٍ، فَأَحْلَفَهُمَا رَسُولُ اللهِ ﷺ ثُمَّ وَجَدَ الْجَامَ بِمَكَّةَ، فَقَالُوا: ابْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ، فَحَلَفَا لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ، قَالَ: وَفِيهِمْ نَزَلَتْ هَذِهِ الآيَةُ: ﴿يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت﴾.

1150. It was related that Ibn Abbas said: "A man from Bani Sahm journeyed with Tamim Al Dari and Udi Ibn Badd'a. The man of Bani Sahm died in a land where there were no Muslims. When Tamim and Udi returned bringing the property of the deceased, they asserted that they had lost a silver bowl engraved with gold. So the Messenger of God made them swear an oath to that effect, then the bowl was found in Makkah with some people who said they had bought it from Tamim and Udi. Two relatives of the deceased swore that their testimony was worthier than that of the others, and that the bowl of silver belonged to their deceased relative. He said: 'For this the verse was revealed: 'O you who believe! When death approaches any of you, take witnesses from among yourselves on making your will, if you are on a journey in the land and the affliction of death befalls you, detain them after prayer and they should swear by God: 'We do not desire any worldly gain in this, even if the (beneficiary) is near of kin, and if we hide our testimony before God we would surely be sinners'. * But if it is found that both of them have committed perjury, then the other two witnesses

should stand in their place and swear by God: 'Our testimony is truer than the testimony of the former two witnesses, and if we transgress then surely we would be wrongdoers.' * It is likelier that they will give true evidence, or at least they will fear that their oaths would be contradicted by subsequent oaths. And fear God and hearken, and God does not guide the wicked people'." (Surah 5 verses 106-108)

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